

TIRIKATUKAM

*Text, Transliteration and Translations in
English Verse and Prose*

Compiled and Edited by

T.N. RAMACHANDRAN



CENTRAL INSTITUTE OF CLASSICAL TAMIL
CHENNAI

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Translators
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R. Balakrishna Mudaliyar**



**CENTRAL INSTITUTE OF CLASSICAL TAMIL
CHENNAI**

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TIRIKAṬUKAM

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FOREWORD

The Tamils may justly be proud of the fact that Tamil has won the status of a Classical language, the status it richly deserves and should have got long, long ago. The *Central Institute of Classical Tamil (CICT)*, established in Chennai, has mapped out various plans including preparation of definitive editions of forty-one Classical Tamil texts and translation of these works into English and other major European languages as well as into major Indian languages and writing of a historical grammar of Tamil. Language being the autobiography of a people, our objective is to preserve and safeguard the invaluable treasure of the literary compositions in our language. If only we could delve into our past and recover the riches and wealth of the mighty treasure trove of Classical Tamil poetry, we will be amply rewarded by its lofty poetry, the poetry that strengthens and purifies the holiness of heart's affection and enlarges our imagination. Apart from these, reading the ancient Tamil texts such as *Tolkāppiyam*, *Eṭṭuttokai*, *Pattuppāṭṭu*, *Tirukkural* etc., provides a foundation for scholarship for the present and in this sense they do provide enlightened education.

It is heartening to write this foreword to the series of publications brought out by CICT, which I am sure, will do full justice to the masterpieces in Tamil without compromising on the quality of production. The *Caṅkam* corpus being a repository of our glorious culture, it behoves our present and future generations to study them and to convey their message and the vision of life embodied in them to the public at large. Let me, therefore, commend the series to the enlightened beings the world over.

Sd/-

(D. PURANDESWARI)

PREFACE

Tirikatukam, one of the eighteen minor works, composed by Nallathanar, comprising one hundred verses that constitute the text and an invocation verse preceding the text is known for presenting three epigrams in 4-line Venpa metre. As the title carries the Tamil term “katukam” which stands for pungent spices or stimulants along with the prefix “tiri” which means three, the work is noted for dealing with educational or ethical themes which are essential for people to be saved from moral turpitude or failings. The three commonly used pungent spices such as *cukku* (dry ginger), *milaku* (black pepper) and *tippili* (long pepper) in the ancient Tamil land as well as the present-day abodes of Tamils are known for the medicinal value and curative function. The three epigrams used in each of the verses are similar in function in saving the people from common human failings that lead them to suffering.

The work presenting two verse (one by S. Raman and the other by T. N. Ramachandran) translations in English and a prose translation by R. Balakrishna Mudaliar, each of the translators being reputed scholars, is sure to serve the purpose for which it is brought out. I would like to commend the efforts taken by the editor-cum-translator T.N. Ramachandran and congratulate the Department of Translation and the Publications Division of the Institute on bringing this work to a successful completion so that researchers, students and the general public can get the benefit from this edition of translations in verse and prose of Classical Tamil literature.

The Hon’ble Minister of State for Human Resources and Vice-Chairman of the Central Institute for Classical Tamil has written the foreword which lends grace to this present volume. I am indeed most happy to express my sincere thanks and gratitude to her.

ACKNOWLEDGEMENT

The Central Institute of Classical Tamil acknowledges, with thanks, the authors of the translations included in this volume.

GENERAL INTRODUCTION

After a critical analysis of the language, content and tone of the literary works concerned, scholars have come to the conclusion that the *Padinenkilkanakku* (the Eighteen Minor Works) in Tamil really belonged to the post-Sangam period.

In 1940 when S.Vaiyapuri Pillai published an analytical edition of Sangam literature, the first ever compilation so far, he included in it only *Ettutogai* (The Eight Anthologies) and *Pattuppattu* (the Ten Idylls), leaving out *Padinenkilkanakku* and rejecting the tradition that the last compilation too formed part of the Sangam works. Since then the world of Tamil scholarship has come to consider the *Padinenkilkanakku* as post-Sangam works. That until the 10th century A.D. *Padinenkilkanakku* was not considered a Sangam work is proved by its non-inclusion among Sangam works by the commentator of *Iraiyanar Ahapporul*. Sometime later, it must have come to be counted among Sangam classics.

The very nature of these works goes against the assertion of N.Subrahmanian that "the system of Government and social life depicted in that body of literature (namely, *Ettutogai*, *Pattuppattu*, *Padinenkilkanakku*, *Silappadikaram*, *Manimekalai* and *Tolkappiyam*) was the same throughout till the age of religious devotion dawned on Tamilaham, i.e. the beginning of the 7th century A.D." The incorrectness of this assertion is brought home by the statement of R.Champakalaxmi that "the main methodological shortcoming in the works on the Sangam period is the tendency to treat the long span of over 600 years as a single unit. "And N.Subrahmanian himself came to revise his earlier view subsequently when he said that the Sangam age came to an end by the third century A.D., and that the culture and civilization of the Sangam age are greatly different from those of the succeeding Kalabhra period (c.A.D.250-600).

The post-Sangam period lasted upto the rise of the Pallavas of the Simhavishnu line (c.A.D. 585) and the Pandya king Kadungon (c.A.D.600), and is illuminated by a good number of Tamil literary works, such as the *Padinenkilkanakku*, *Silappadikaram*, *Manimekalai* and the hymns of the early Saiva and Vaishnava saints. The Tamil scholars describe it

as the Sangam *Maruviyakalam*, meaning the period which immediately followed the Sangam period.

The *Padinenkilkanakku* actually covers the period from about A.D.250 to 700 and this period has been described as the Didactic period or the period of Morals. M.S.Purnalingam Pillai calls the *Padinenkilkanakku* didactics. According to Velu Pillai quite a few ideas of the Tamils of the present day had their origin during this period and nearly all the maxims of the latter-day didactic literature were drawn from the *Padinenkilkanakku* texts. He also adds that the epics of *Silappadikaram* and *Manimekalai* only amplified the moral maxims of these texts.

The qualitative difference between the Sangam and the *Padinenkilkanakku* periods can be gauged from the contents of their literature. It has been estimated that out of the 2381 verses of the Sangam literature over eighty percent (1862 verses) relates to love (*aham*), and only 519 to the rest (*puram*). The *Padinenkilkanakku* works on the contrary contain, out of a total of 3250 verses, only 420 on *aham*, that is less than fifteen percent. Further, in the Sangam literature, verses giving out moral advice are just 215 only, 140 in the *aham* works and 75 in the *puram*, whereas, in the *Padinenkilkanakku* texts the number of such verses is as many as 2790. Not only had the emphasis on *aham* almost disappeared, but the prime of place has come to be assigned to the didactic aspect with the passing of the Sangam age and the dawn of the age of Morals.

Secondly, while the Sangam tradition was to treat social life as containing only the two aspects of *aham* and *puram*, *Padinenkilkanakku* added one more aspect, namely *aram* (morals), and even placed it first; and Tiruvalluvar, the author of *Tirukkural*, was the first to do so.

Similarly, while the kings were praised and their glories sung in the Sangam poems, men of spiritual character alone came to be praised in the latter-day compositions. Martial valour was no longer considered the greatest virtue; instead, compassion, generosity and morality were considered so.

The above facts would sufficiently indicate that the post-Sangam works are representative of an age different from the age of the Sangam. If the society which *Ettutogai* and *Pattuppattu* portray was the earliest documented one of the Tamils, the other one whose portrayal is found in the *Padinenkilkanakku* and other contemporary works can be

described as the society which succeeded it. And this latter society constituted the second stage in the social development of the Tamils, while the period from A.D. 600 to 1300 which R.Champakalaxmi claimed as the second stage would actually constitute the third.

While studying the second stage, we should note the fact that three texts of the Sangam collections, viz., *Kalittogai*, *Tirumurugarruppadai* and *Paripadal*, are so different in character from the other seven that scholars would place them towards the far end of the Sangam age, or even a little later. In fact, their ideas and information are closer to those of the post-Sangam works.

In the thirties, V.R.R. Dikshitar had exhorted, "It is now for an earnest student of Tamil to tackle this source of information" (Viz., the Eighteen Minor Works). "From what we know, none of them excepting the *Kural* and the *Naladiyar* has occupied the critics's, attention in such a degree as it should. It seems desirable and even imperative that a chronological study of these works should immediately be undertaken so as to utilize the materials for an authentic study of the evolution of the Tamil people and progress of their culture in a certain period of study."

No attempt has so far been made to study the society of this period (c.A.D.250-700) in a comprehensive way, making use of the literature of that period, though individual works have been studied with limited objectives. For instance, C.Venkatapathy in his doctoral dissertation entitled *Padinenkilkanakku – Or Aivu* (1972) made only a statistical analysis of the works concerned, their metre, length, theme, bulk etc., in comparison with the earlier works. Yet another doctoral dissertation by name, *Padinenkilkanakku Noolkallil Kalavolukkam* (1978) by Paul Chelladurai took only the secret love-life of the people of the hill tracts (Kurinji) for study. *A Critical Study of Ethical Literature* by R.Sarangapani (1968) studied the entire range of ethical works in the Tamil language down the centuries and their nature. A few scholars have studied one or two of the individual texts, such as *Acharakkovai – Or Aivu* (1972) by S.Ramarajan (1980-81). Many of the above-listed dissertations remain unpublished and are therefore beyond the reach of scholars.

The period represented by the *Padinenkilkanakku* not only carried forward the social and cultural developments of the Sangam age, but constituted a very major formative period, which gave shape and direction to future social and cultural developments.

Certain singular features of the *Padinenkilkanakku* may also be noted, features which give them a special place among Tamil literature and therefore make their study essential. They were the first didactic works, laying down maxims on public and private conduct and ethical and social conventions, and all the ethical literature of later centuries only followed in their trail. Secondly, the earliest books of war-poems (*Kalavali*), ancient proverbs (*Palamoli*), and translation (*Acharakovai*) are to be found in this collection. Thirdly, while all the Sangam works are only collections of poems by numerous authors, seventeen of the eighteen works of the *Padinenkilkanakku*, with the exception of *Naladiyar*, are by individual authors, the great *Tirukkural* being the first of this kind. Fourthly, unlike the Sangam poems, the post-Sangam ones do not sing the praise of any king or individual; they are apolitical.

The process of social and cultural growth is continuous and unbroken, and hence several institutions of this second stage had their roots in the first; similarly, several features of the third had their origin in the second. And, therefore, reference to the Sangam and Bhakti ages become not only inescapable, but a must. Many practices mentioned in the hymns of Appar and Sambandar of the 7th century A.D. or in the epigraphs have been taken to reflect their beginning, or even prevalence, in the previous one or two centuries, though the literature of the Post-Sangam period might be silent about them.

The following table gives the names of the eighteen texts and their authors, and the number of verses each contains. These particulars are based on those given by the great pioneer Tamil scholar R. Raghava Iyengar, in his foreword to his edition of *Tinainmalai Nurraimbadu* and the Table given between pages 5 and 6 of the first edition of *Padinenkilkanakku* by Murray S. Rajam, 1957.

S.No.	Name of the text	Author	Author's Religion	No. of Stanzas	Excess Stanzas
1.	<i>Naladiyar</i>	Jain Saints	Jain	400	1+0+0
2.	<i>Nanmanikkadigai</i>	Vilambi Naganar	Vaishnava	100	2+2+0
3.	<i>Iniyavai Narpadu</i>	Bhudan Sendanar	Vaidika	40	1+0+0
4.	<i>Inna Narpadu</i>	Kapilar	Vaidika	40	1+0+0
5.	<i>Kar Narpadu</i>	Kannan Kuthanar of Madurai.	Vaishnava	40	0+0+1

6.	<i>Kalavali Narpadu</i>	Poigaiyar	Vaishnava	40	0+2+0
7.	<i>Aintinai Aimbadu</i>	Maran Poraiyanar	Vaidika	50	0+0+1
8.	<i>Aintinai Elubadu</i>	Muvadiyar	Unknown	70	1+1+0
9.	<i>Tinaimoli Aimbadu</i>	Kannan Budanan, son of Sattanttaiyar	Unknown	50	0+0+0
10.	<i>Tinaimalai Nurraimbadu</i>	Kanimedaviyar, pupil of the Madurai Tamil Teacher, Makkayanar	Jain	150	0+3+1
11.	<i>Kainnilai</i>	Pullankadanar, son of Kavidiyar of Nallur of Mullinadu of Marokkam	Unknown	60	0+0+0
12.	<i>Tirukkural</i>	Tiruvalluvar	Jain	1330	0+0+0
13.	<i>Tirikadugam</i>	Nalladanar	Vaishnava	100	1+4+2
14.	<i>Acharakkovai</i>	Mulliyar of Peruvai of Kayattur	Saiva	100	0+0+1
15.	<i>Palamoli</i>	Araiyandar of Munrurai	Jain	400	0+3+1
16.	<i>Sirupanchamulam</i>	Makkariyasan, pupil of Makkayanar	Jain	100	1+5+2
17.	<i>Mudumolikkanchi</i>	Kudalur Kilar of Madurai	Unknown	100	0+0+0
18.	<i>Eladi</i>	Kanimedaviyar, pupil of the Madurai Tamil Teacher, Makkayanar	Jain	80	1+0+1
				3250	9+20+10

It is not certain how these excess stanzas got mixed up. The number of them varied from palm leaf manuscript to palm leaf manuscript which were in the possession of numerous families all over Tamil Nadu. And some of the texts also had invocatory verses at the beginning. While

Tirukkural had ten of them as a regular part of the body of the text, the rest had them as additional verses. Further, about twenty-five stanzas are found totally missing or badly mutilated due to the impact of time on the brittle palm leaf bits or careless handling or white ants.

Until very recent times there existed some confusion regarding the identity of two or three texts in the collection. The four-line stanza, which gives the names of the texts constituting the Eighteen Minor Works slightly varied from manuscript to manuscript. Some scholars considered Kovai to mean *Tiruchirrambalakkovai* of Manickavasagar, instead of *Acharakkovai*.

Muppai was considered to mean some text on morals, and not *Tirukkural*. Then, there was a debate whether *Innilai* or *Kainnilai* must be put into the collection. These points were exhaustively discussed and debated by scholars in the last two decades of the last century, and finally the correct identity of the eighteen texts has come to be established.

The *Padinenkilkanakku* can be divided into three groups on the basis of their contents. Eleven are didactic, six deal with *aham* (love), and one, viz., *Kalavali*, with *puram*.

Their Dates

Chronology has been a difficult problem in ancient Indian historiography, and the same is the case with Tamil history too, at least until the time of the dated epigraphs, that is the 7th century A.D. The problem with ancient Tamil literature is still worse, since they do not contain any useful chronological reference, except the solitary case of Senguttuvan – Gajabahu contemporaneity. Therefore, widely different views have been expressed by scholars on the dates of the early Tamil poems. However, it has been conceded by all that a majority of the *Padinenkilkanakku* works belonged to the period that followed the Sangam age. N.Subrahmanian, after discussing the views of different scholars on the dates of the Sangam age, sums up as follows: "Hence it is clear that historians of south India agree that the Sangam age is the period of a few centuries immediately preceding or succeeding the Christian era, and that some of the earliest extant Tamil works belong to the age B.C." V.I.Subramanian concluded on the basis of computer analysis that the dates of the Sangam poems ranged from 180 B.C. to 290 A.D. M.Rajamanickanar, another eminent scholar of Tamil literature and history, too held that 300 A.D. marked the close of the Sangam age.

It has thus been the near-unanimous opinion of Tamil scholars that the Sangam age closed with the third century of the Christian era and was followed by the post-Sangam period of *Padinenkilkanakku*. M.Rajamanickanar, in continuation of his above statement, said that from about 300 A.D. to 875 A.D. the Pallavas and the Pandyas were the most prominent in the Tamil country and that a majority of the *Padinenkilkanakku* works were produced during this period. (He has overlooked the Kalabhra occupation of the Chola and the Pandya countries between c. A.D. 300 and 575) P.T.Srinivas Iyengar was of the opinion that the Eighteen Minor poems ranged in date from the end of the 5th to the 8th century A.D. S.Vaiyapuri Pillai assigned A.D. 600 – 850, for these works. He has put down his scholarly reasons for this conclusion in many of his works. He assigns A.D. 600 to *Tirukkural* (A.D. 600–750 to the Sangam texts of *Kalittogai*, *Paripadal* and *Tirumurugarruppadai* and *Palamoli*, A.D. 750–800 to *Inna Narpadu*, *Aintinai Aimbadu* and *Aintinai Elubadu*, and A.D. 800–850 to all the remaining *Padinenkilkanakku* poems.

K.A.Nilakanta Sastri advances these dates by about a century; he places *Tirukkural*, *Kalavali* and *Mudumolikkanchi* between A.D. 450 and 550; *Kar Narpadu*, *Inna Narpadu*, *Aintinai Aimbadu*, *Naladiyar*, *Nanmanikkadigai* and *Palamoli* between A.D. 550 and 650; and the remaining nine works between A.D. 650 and 750. He believes that the Sangam age concluded by A.D. 250, and Sangam literature had been composed before A.D. 300. He thus leaves an interval of about a century and a half between Sangam literature and the earliest of the *Padinenkilkanakku*, namely *Kural*.

T.V.Sadasiva Pandarathar finds no evidences to fix the date of each of the *Padinenkilkanakku* works, and despairs that even the concerned centuries have to be guessed. He however, suggests that the entire collection may be assigned to the period between the middle of the 3rd century A.D. and the end of the 6th. K.K.Pillay estimates that their dates may range from about the 3rd to the 7th century A.D. A little later he adds that *Tirukkural* must have appeared earlier than the 3rd century A.D., while *Kalavali* and *Mudumolikkanchi* “about the 3rd century”, the five *Tinai* works during the 4th and 5th centuries, and the purely didactic ones between the 5th and the 7th centuries. Though there is a slight contradiction in these estimates of K.K.Pillay, we can take the 3rd century A.D. to the 7th to be his assessment. On account of the influence of the Sanskrit *Niti Sastras* on *Acharakkovai* nearly all scholars tend

to believe that the latter was perhaps the last to appear among the *Padinenkilkanakku* works, and M. Arunachalam puts it in the 8th century, while Vaiyapuri Pillai places it in the 9th.

These views of learned scholars regarding the dating of the *Padinenkilkanakku* underline the difficulty in arriving at a unanimous conclusion, and therefore c. A.D. 250-700 can be taken as the consensus date for the period.

The *Padinenkilkanakku* period (c.A.D. 250-700) was a formative one in the social history of the Tamil people, when the foundations of a number of social, cultural and religious, and also some political institutions of the later centuries, were laid.

The local government institutions of the medieval times came to be organized in this period only, such as the *nadu* assembly, the *brahmadeya sabha*, and the representative system of membership of them. The extensive nature of the Pallava empire – the first ever in Tamil history – and the non Tamil character of the new rulers rendered these innovations very much necessary. The explicit Brahmin settlements called *brahmadeyas*, donations of villages to the temples and *mutts* of all denominations under the names *pallichandas* and *devadanas*, the large influx of *Andanar*, and the autonomous character of the *sabhas* were some of the more important and long-lasting features of this period, which the Imperial Cholas carried still forward.

The *Padinenkilkanakku* period was an age of agricultural expansion; forests were cleared; irrigation tanks, canals and wells excavated, and more land was brought under the plough. The *Padinenkilkanakku* calls these public works as meritorious acts which will be rewarded by a place in heaven. Wet land cultivation was considered more important. Gardens, groves and drinking-water ponds were developed in the inaccessible hill tracts. However, primitive cultivation continued and life did not change much.

The gifts of land and villages mentioned in literature and epigraphs testify to the prevalence of private proprietary rights in land from Sangam times, and the dominant landholders in each village were called Kilars. The kings enjoyed the right of confiscation and redistribution of holdings.

With the advent of the Pallavas and their creation of *brahmadeyas*, *pallichandas* and *devadanas*, tenant-farming and absentee landlordism became very widespread. The non-Brahmin landed proprietors came to be called Velalar. The rural hierarchy consisted of a couple of big landholders, many small ones, tenant-farmers and landless agricultural

labourers. Besides them, there was also a class of village artisans and public servants. The post-Sangam economic system was one of wide disparities, with a good number of beggars. Productivity in agriculture was low, and was probably one of the main reasons for the widely prevalent poverty of the time, though the wars too had contributed their share. Crop failures were so frequent that frugal habits of life were preached by all works.

Land tax, property and professional taxes and other sundry collections were too many and too heavy for the peasantry to bear. *Melvaram* was collected from the tenant-farmers who were also expected to contribute free service for repairing the tanks, temples, roads, etc. With very small holdings per family, the peasant was crushed by this heavy burden of taxes and dues, and frequent crop failures compounded his misery. In this background of inadequate purchasing power with the masses, the artisans and craftsmen could not prosper and grow into European-type guildsmen and bourgeoisie. It was probably in this period that the groundwork was laid for the millennia-long poverty of the common people.

The royal taxes and excavations – the latter were condemned in literature – were collected through the *kilar*-dominated *nadu* and *ur* assemblies, and the *brahmadeya* sabhas.

Partition of family holdings left the heirs poorer and poorer after each generation, and so debts became very common. They were advanced on the authority of written documents for interest.

Roads linked Tamil Nadu with the Telugu country under the Pallavas and tolls were collected on goods transported along them. The Pallavas also promoted sea-borne trade with S.E. Asia, and established colonies there. All Tamil kingdoms maintained close contacts with Ceylon. The contemporary literature provide numerous references to the maritime activities of the people. The Sangam age trade with both the west and east not only continued, but even expanded in the succeeding centuries. India-China trade was very brisk.

Madurai was a flourishing centre of weaving, and cotton, silk and woolen fabrics were sold in its markets. Weaving remained the most important occupation after agriculture.

R. ALALASUNDARAM

Tamil Social Life (ca. 250 to 700 A.D.)

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Madras, 1996.

TIRIKAṬUKAM: AN INTRODUCTION

The corpus known as the *Patineṅkīl-k-kaṇṇakku* comprises eighteen works. Of them the *Tirikaṭukam* is one. According to Vaiyapuri Pillai, the work was composed between A.D. 650 and A.D. 750. Besides the invocatory verse, this work contains one hundred stanzas in Venpā-metre. The author is known as Nallāthaṇār. Very little is known of him. The work is didactic as well as ethical.

The word “*Tirikaṭukam*” refers to three pungent herbs, they being “*cukku*” (dried ginger), “*miḷaku*” (pepper) and “*tippili*” (*piperlongum*). These are celebrated for their medicinal value. Every family in Tamil Nadu is aware of the potency of these three. One of these or a combination of all the three is curative. These sharpen the taste buds and offer relief to such ailments as common cold, flatulence and constipation. They aid the free circulation of air within the body.

Each verse of this corpus inculcates three precepts, intended to guide one’s conduct.

Of the many editions of this work, the one painstakingly edited by Vaiyapuri Pillai (1944) contains much scholarly information and is very useful to researchers. This edition merits reprinting.

A list of the editions of this work of which I am aware is furnished below.

- (1) 1887. *Tirikaṭukam Mūlamum Uraiyum* – Published by U.Pushparatha Chettiyar at Chennai. Kalarathnākara Achukkutam. Republished by Sandhya Publishers, Chennai – 600 083; December, 2008.
- (2) 1902. *Tirikaṭukam Mūlam*: Uṛaiyūr Madurai Nayaka Mudaliyar’s son Chokkalinga Mudaliyar’s commentary; Thanjavur Krishna Vilasa Achakam.
- (3) 1922. *Tirikaṭukam* – Commentary by K.R. Govindaraja Mudaliyar, Ripon Press, Chennai.
- (4) N.D. *Bāla Nīti Ceyyul Nūrriraṭṭu* – *Tirikaṭukam* (with meaning) – Publisher’s details are not available (An edition published prior to 1935).

- (5) 1936. *Tirikaṭukam Mūlamum Uraiyum* – Vidwan P.C. Punnaivananatha Mudaliyar, South India Saiva Siddhanta works Publishers, Tirunelveli.
- (6) 1940. *Kaṭukan Kōvai Māmūlam Kāñciyōṭēlāti* (Text only) – SISSW Publishers, Chennai.
- (7) 1944. *Tirikaṭukamum Cirupañchamūlamum* (Old Commentary), S. Vaiyapuri Pillai's Publication, Madras University.
- (8) 1959. *Paṭiṇēṅkīl-k-kaṇṇakku* – Volume Two, *Tirikaṭukam* (Text only) S. Rajam's Publication, Murray and Co., Chennai–600 001.
- (9) 1995. *Paṭiṇēṅkīl-k-kaṇṇakku* (Meaning only) Third Part – *Tirikaṭukam* – Dr. Durai Rajaram, Edited by Prof. M. Shanmugam Pillai, Mullai Nilayam, Chennai–17.
- (10) 2004. *Nīti Nūlkaḷ – Tirikaṭukam Mūlamum Eḷiya Teḷivuraiyum* – C.R. Govindarajan, Sri Indu Publications, Chennai–600 017.
- (11) 2005. *Tirikaṭukam Mūlamum Uraiyum* – Saratha Publishers, Chennai–600 014.
- (12) 2006. *Paṭiṇēṅkīl-k-kaṇṇakku Nūlkaḷ* (Text and Meaning) Part II – *Tirikaṭukam* – Varthamanan Publishers, Chennai–600 017.

The word 'tapas' is untranslatable. I have retained this word in my translation. 'Penance' and 'austerities' are no substitutes for 'tapas'. Some modern translators use the word askesis (asceticism) to mean tapas. Even this is inadequate. Tapas can be best described in the words of Shelley quoted below.

Dreadful abstinence
And conquering penance of the mutinous flesh,
Deep contemplation and unwearied study,
In years outstretched beyond the date of man.

Differences in translation are attributable to the different commentaries followed by the translators. So, uniformity is not a feature discernible in the translations. Again, textual variants add to the absence of uniformity. In some instances, a word has more meanings than one. Preferring one meaning to the other(s), is to be counted as the privilege of each translator.

Of the three translations inculded in this volume, the first translation in verse is by S. Raman, the second translation in verse is by T.N. Ramachandran and the third translation in prose is by Nalladai Balakrishna Mudaliyar.

All in all, here is a volume of three translations which, I daresay, are readable and well-nigh dependable.

Thanjavur

T.N. RAMACHANDRAN

A SYSTEM OF TRANSLITERATION OF TAMIL

Vowels

Short

அ	a
இ	i
உ	u
எ	e
ஓ	o

Long

ஆ	ā
ஈ	ī
ஊ	ū
ஏ	ē
ஔ	ō

ஐ ai

ஔ au

Consonants

Hard

க	k
ச	c
ட	t
த	t
ப	p
ற	r

Soft

ங	ṅ
ஞ	ñ
ன	ṇ
ந்	n
ம்	m
ள	ṇ

Medial

ய	y
ர	r
ல்	l
வ்	v
ழ்	ḷ
ள்	ḷ

Āytam

∴ k

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TIRIKATUKAM

(Text followed: திரிகடுகம், நல்லாதனாரால் இயற்றிய மூலமும், சொக்கலிங்க முதலியாரவர்களால் செய்யப்பட்ட அவதாரிகையும் தெளிபொருள் விளக்கப் பொழிப்புரையும், 1902)

கடவுள் வாழ்த்து INVOCATORY VERSE

கண்ணகன் ஞால மளந்ததூஉங் காமருசீர்த்
தண்ணறும் பூங்குருந்தஞ் சாய்த்ததூஉம் – நன்னிய
மாயச் சகட முதைத்ததூஉம் இம்மூன்றும்
பூவைப்பூ வண்ண னடி.

*kaṇṇakan ṇāla maḷantatūuṅ kāmarucīrt
taṇṇarum pūṅkuruntaṅ cāyttatūum – naṇṇiya
māyac cakaṭa mutaittatūum immūṇṇum
pūvaiippū vaṇṇa ṇaṭi.*

Those which measured the expansive space of cosmos,
Those which uprooted the *Kuruntha* tree
Of excellently attractive, cool, fragrant flowers,
Those which kicked to pieces the charmed cart
That neared to kill, –
These three
Are the feet of the Lord of *Kayambu* complexion.

The feet of Him whose hue is the *Kāyāmpūs* enacted the three
acts
Of measuring the extensive cosmos, breaking the *Kuruntha* rich
in
Cool and fragrant and beautiful flowers and shattering
The Wheel of Gramary that rushed towards Him.

Note. *Kāyāmpū*: The flower of ironwood tree

The Wheel of Gramary: An Asura since called Sakatāsura who assumed the guise of a fiercely rolling wheel. At the behest of Kamsa, he undertook to kill the child Krishna. Measuring the far-flung earth,¹ felling down the delightfully attractive cool fragrant-flowered Kuruntha tree,² kicking up the illusory bandy³: these were feats of the (holy) feet of Thirumāl of the kaya bloom complexion.

நூல்

1. அருந்ததிக் கற்பினார் தோளந் திருந்திய
தொல்குடியின் மாண்டார் தொடர்ச்சியஞ் – சொல்லின்
அரிலகற்றுங் கேள்வியார் நட்பும் இம்மூன்றும்
திரிகடுகம் போலு மருந்து.

Nūl

aruntatik karpiṇār tōḷun tiruntiya
tolkuṭiyiṇ māṇṭār toṭarcciyuṇ – collin
arilakarruṇ kēḷviyār naṭpum immūnrum
tirikaṭukam pōlu maruntu.

1. Shoulders of wives chaste as *Arundhathi*,
Companionship of the magnanimous of right ancient lineage,
Friendship of the wise listeners that shun the trivial in
speech, These three
Are, like *tirikadugam*, a medicine.

¹ Emperor Bali, son of Veerasenan held sway over the three worlds (upper, middle and the nether). Indra, King of Devas, jealous of his supremacy prayed to Vishnu to put an end to such overlordship. Vishnu agreed. He took the form of Vamana (a dwarf) and approaching Bali, asked for three paces of land as gift. Chukra, the guru of Bali, warned him that Vamana was God Vishnu incarnate and so he should be careful in acceding to his request. But Bali ignoring the warning promised to give the asked-for extent of land. Immediately after, Vamana took on his awe-inspiring divine form and measuring the three worlds with three paces, cowed down Bali, thus dispossessing him.

² Once an asura (rakshasa) induced by Kamsa, the uncle of Lord Krishna, was lurking in a Kuruntha tree on the banks of the Yamuna, biding his time to do harm to Krishna. Krishna then dancing and singing with gopis felled the tree with a mighty kick and thus put an end to the lurking rakshasa.

³ When Krishna as a child was lying in the cradle in the house of Nandagopa, he kicked and killed the asura who approached him in the form of an illusory cart to do him harm at the bidding of Kamsa, his uncle.

Arms of helpmeets like unto the chaste Aruntati's,

2. Kinship with them of hoary and noble lineage
And friendship with the learned who can rectify the errors
found in opuses:

These three are like the medicine known as Tirikatukam.

Note: Aruntati: The wife of Sage Vasishta, the paragon of chastity.

3. Union with ladies chaste like Arunthathi,⁴ association with the renowned come of a flawless ancient line; befriending those who by listening to the words of wise (learned) have learnt to eschew flaws in words, – these three acts will serve one as medicine of triple ingredients that cures one of disease (bodily ills).

2. தன்குணங் குன்றாத் தகைமையுந் தாவில்சீர்
இன்குணத்தா ரேவின செய்தலும் – நன்குணர்வின்
நான்மறை யாளர் வழிச்செலவும் இம்முன்றும்
மேன்முறை யாளர் தொழில்.

tan̄kuṇaṅ kuṇṇāt takaimaiyun tāvilcīr
iṅkuṇattā rēviṇa ceṭtalum – naṅkuṇarvin
nānmarai yālar vaḷiccelavum immūṇrum
mēṇmurai yālar toḷil.

1. Nobility that falters not from its inherent virtue,
Doing what men of excellent, undiminished sweet nature bid,
Following the path of men versatile with four Vedas, –
These three
Are the profession of those of elevated conduct.

2. The unflawed character of one nobly-born, the performance
Of deeds commanded by men of sweet and great nature
And treading the path revealed by the knowledgeable ones
Well-versed in the four Vedas: these three constitute the lofty
one's way of life.

⁴ Arunthathi was the daughter of Kardama and wife of Vasishta. One of the Pleiades and generally regarded as the model of wifely excellence.

3. Free from blemish to one's noble line, treading the path of virtue, carrying out the behests of those of sweet temper that brings in its train deathless glory; acting in the way pointed out by those of clear understanding versed in Vedic lore (the four Vedas), these triple acts are the ways of the noble.

3. கல்லார்க் கினனா யொழுதலுங் காழ்கொண்ட
இல்லாளைக் கோலாற் புடைத்தலும் – இல்லம்
சிறியாரைக் கொண்டு புகலும் இம்முன்றும்
அறியாமை யான்வருங் கேடு.

kallārk kinanā yōlukaluṅ kālkonṭa
illāḷaik kōlār puṭaittalum – Illam
cīriyāraik koṇṭu pukalum immūṇṇum
aṟiyāmai yāṇvaruṅ kēṭu.

1. To conduct cultivating the company of the unlearned,
To beat one's wife of firm chastity with a stick,
To enter the life of a house-holder listening to the small witted,—
These three
Are the evils that accrue through folly.
2. Cultivating the kinship of the unlettered, beating with a stick
One's wife poised in steadfast chastity and conducting
The household affairs with the help of the parviscient:
These three are evils which accrue through folly.
3. Developing friendship with the foolish, beating hard the
chaste wife with a stick, taking to one's house the ignoble,
these triple acts are the evils born of one's stupidity.

4. பகைமுன்னர் வாழ்க்கை செயலுந் தொகைநின்ற
பெற்றத்துட் கோலின்றிச் சேறலும் – முற்றன்னைக்
காய்வானைக் கைவாங்கிக் கோடலும் இம்முன்றும்
சாவ வறுவான் நெருநில்.

pakaimunṇar vāḷkkai ceyalun tokainiṇṇa
perrattuṭ kōliṇṇic cēṇalum – murrannaiḱ
kāyvāṇaiḱ kaiṇāṅkik kōṭalum immūṇṇum
cāva vuvuvāṇ ṇeṇṇil.

1. Living ostentatiously before envious enemies,
Entering a herd of crowding cattle without a stick,
Befriending an envious foe after deserting his company
These three are the tasks of one destined to die.
2. Living the life of luxury in the presence of foes, venturing
Into the midst of a herd of bulls or kine without a stick
And befriending the hater who grieves the friendly one;
These are the acts of one who is destined to perish.
3. Living in prosperity before one's enemy, going in the midst
of a herd of cattle, breaking away from one who did harm
and then seeking friendship with him, these three are the
acts courting death.

5. வழங்காத் துறையிழிந்து நீர்ப்போக்கு மொப்ப
விழைவிலாப் பெண்டிர்தோள் சேர்வும் – உழந்து
விருந்தினனாய் வேற்றார் புகலும் இம்மூன்றும்
அருந்துயரங் காட்டு நெறி.

*vaḷankāt turaiyilintu nīrppōkku moppa
viḷaivilāp peṇṭīrtōl cērvum – uḷantu
viruntiṇaṇḍāy vērrūr pukalum immūnrum
aruntuyaraṅ kāṭṭu neṛi.*

1. Crossing the floods getting down a wharf not in use,
Embracing the shoulders of women with no comparable
desire for union,
Walking on foot to seek refuge in a strange place as a guest, –
These three
Are ways that lead to great misery.
2. Entering a disused ford to swim in water, embracing the arms
Of women who share not equal desire for union
And entering a new place as a stranger during one's misery:
These three are the paths leading to immense distress.
3. Wading through rivers in unforded parts, union with prostitutes
who love not in return, going to other places as unwelcome
(forced) guests, these three acts land one in great grief.

6. பிறத்தன்னைப் பேணுங்கா னாணலும் பேணார்
திறன்வேறு கூறிற் பொறையும் – அறவினையைக்
காராண்மை போல வொழுகலும் இம்மூன்றும்
ஊராண்மை யென்னுஞ் செருக்கு.

*pirartannaip pēṇuṅkā nāṇalum pēṇār
tiraṇvēru kūrir poraiyum – aravinaiyaik
kāraṇmai pōla volukalum immūṇrum
ūraṇmai yennuñ cerukku.*

1. Modesty when others praise and patronize one,
Forbearance when enemies speak other than one's merits,
Doing works of righteousness as the virtuous cloud, –
These three,
Are the majesty of a ruler's governance.
2. Feeling abashed when others praise, forbearing foes
Who ignore merits and revile, and performing
Deeds of virtue as of right; these three are
Constitutive of great and legitimate pride.
3. Filling with bashfulness (modesty) when others honour one;
showing forbearance when an inimical person wantonly
slights one, undertaking munificence like the cloud (without
any thought of a recompense): these triple acts which
bespeak noble qualities are a great treasure.

7. வானைமீ னுள்ள றலைப்படலு மாளல்லான்
செல்வக் குடியிற் பிறத்தலும் – பல்லவையுள்
அஞ்சுவான் கற்ற வருநாலும் இம்மூன்றும்
துஞ்சுமன் கண்ட கனா.

*vāḷaimī ṇuḷḷa ralaippaṭalu māḷallān
celvak kuṭiyir pirattalum – pallavaiyuḷ
aṇcuvāṇ karra varunūlum immūṇrum
tuñcūmaṇ kaṇṭa kaṇā.*

1. The ullal bird trying to attack the valai fish,
One of no manly virtues being born in a rich household,

A rare text learnt by one fearful of an assembly.
These three are dreams dreamt by a mute in sleep.

2. The attempt of a snipe to catch a scabbard-fish,
The birth of an effete one in an opulent family and the rare
Learning of one who dreads the assembly of the learned;
These three are like the dream dreamt by a dumb one.
3. The little snipe attacking the Valai fish, an inefficient person
born in a rich household (trying to manage things); the
knowledge of great works possessed by one who shakes
with fear in an assembly of the learned, these three situations
are of the nature of the dream of a dumb man (in sleep).

8. தொல்லவையுட் டோன்றுங் குடிமையுந் தொக்கிருந்த
நல்லவையுண் மேம்பட்ட கல்வியும் - வெல்சமத்து
வேந்துவப்ப வட்டார்த்த வென்றியும் இம்மூன்றும்
தாந்தம்மைக் கூறாப் பொருள்.

tollavaiyuṭ ṭōṇṇuṅ kuṭimaiyun tokkirunta
nallavaiyuṇ mēmpaṭṭa kalviyum – velcamattu
vēntuvappa vaṭṭārtta venriyum immūṇrum
tāntammaik kūṛāp poruḷ.

1. A noble lineage entitling membership in an assembly of
elders,
Scholarship recognized in a concourse of the goodlylearned,
Resounding victory over foes to the happiness of a warring
king,–
These three
Are subjects not to be spoken of in self-praise.
2. Getting born in a hoary and noble clan, manifesting eminent
knowledge
In the assembly of the learned and achieving great
Victory in a fierce war to the delight of one's king;
These are not to be articulated in self-praise.
3. The respectability evident in those of an ancient family, the

rare scholarship in a goodly assembly of the learned, the great victory gained by killing many a foe in a triumphant war much to the delight of one's king, these are things about which no self-publicity is needed (for they are evident by themselves).

9. பெருமை யுடையா ரினத்தி னகறல்
உரிமையில் பெண்டிரைக் காமுற்று வாழ்தல்
விழுமிய வல்ல துணிதல் இம்மூன்றும்
முழுமக்கள் காத லவை.

perumai yuṭaiyā riṇatti nakaṛal
urimaiyil peṇṭiraik kāmuruṛu vāṭtal
viḷumiya valla tuṇital immūṇṛum
muḷumakkaḷ kāta lavai.

1. Deserting the company of the glorious-virtuous,
Living with a craving for the company of women, not
one's own,
Deciding on doing what are not excellent, –
These three
Are the objects of desire of men of wholesome folly.
2. Quitting the company of the glorious,
Loving and living with women, not one's own,
And bent upon doing that which is not good: these three
Are desired by the absolutely foolish ones.
3. Parting with the noble-minded, seeking illicit union with
women, deeming things ignoble as noble, these are things
desired by a stupid man.

10. கணக்காய ரில்லாத ஔரும் பிணக்கறுக்கு
மூத்தோரை யில்லா வவைக்களனும் – பாத்துண்ணும்
தன்மையி லாள ரயலிருப்பும் இம்மூன்றும்
நன்மை பயத்த வில.

kaṇakkāya rillāta vūrum piṇakkarukku
mūttōrai yillā vavaikkalanum – pāttuṇṇum

tanmaiṭi lāla rayaliruppuṃ immūṇṇuṃ
nanmai payatta lila.

1. A village that has no preceptor to teach,
An assembly without elders capable of settling disputes,
A neighbour without the virtue of sharing what he eats, –
These three
Have never bestowed any good.
2. A village without a teacher, a forum lacking in
Great men who can resolve disputes and living close
To them who do not share their food with others:
These three are incapable of conferring any good.
3. A place where there is no (good) teacher; an assembly where
there is none wise enough to settle a doubt or dispute, the
presence nearby of one who does not share his food with
others, these three things bring no good to any one.

11. விளியாதான் கூத்தாட்டுக் காண்டலும் வீழக்
களியாதான் காவா துரையும் – தெளியாதான்
கூரையுட் பல்காலுஞ் சேறலும் இம்மூன்றும்
ஊரெல்லா நோவ துடைத்து.

viḷiyātāṇ kūttāṭṭuk kāṇṭalum vīlak
kaḷiyātāṇ kāvā turaiyum – teḷiyātāṇ
kūraiṇṭ palkāluṇ cēralum immūṇṇuṃ
ūrellā nōva tuṭaittu.

1. One that knows not to sing presenting a dance-drama,
Unguarded utterances of one so drunk as to fall flat,
Frequenting the house of one that has uncertain doubts, –
These three
Are wrongs that the entire village resents.
2. Attending a dance conducted by one who knows not to sing
The unguarded utterances of even a teetotaller
And the frequenting of the house of a person lacking in
Clarity: these three cause harm to the entire town.
3. Witnessing, uninvited, the dance (acting) of a person;

indulging in loose-talk like an intoxicated drunkard;
frequenting the house of a person who does not trust you,
these three acts are a source of pain to all the inhabitants of
the place.

12. தாளாள னென்பான் கடன்படா வாழ்பவன்
வேளாள னென்பான் விருந்திருக்க வுண்ணாதான்
கோளாள னென்பான் மறவாதான் இம்மூவர்
கேளாக வாழ்த லினிது.

tāḷāḷa nenpāṇ kaṭanpaṭā vālpavan
vēḷāḷa nenpāṇ viruntirukka vunṇātāṇ
kōḷāḷa nenpāṇ maravātāṇ immūvar
kēḷāka vāḷta līṇitu.

1. Who lives without borrowing is said to be a man of self-effort,
Who eats not while guests are hungry is said to be a benefactor,
Who forgets not what is learnt is said to a disciple proper,—
These three
To live as friends is beneficial.
2. He who borrows not is the one that lives by self-effort,
He is a Vēḷāḷa who eats not when guests remain hungry
And he is a scholar who forgets not what he has learnt.
Living with these three in kinship is sweet.
3. He who labours hard (is energetic) is free from debt; he
who eats not by himself keeping out guests is benevolent;
he who takes into heart deeply the words of his teacher
does not forget things; to live in friendship with these three
kinds of people will bestow good on one.

13. சீல மறிவா னிளங்கிளை சாலக்
குடியோம்பல் வல்லா னரசன் — வடுவின்றி
மாண்ட குணத்தான் றவசியென் நிம்மூவர்
யாண்டும் பெறற்கறி யார்.

cīla marivā ṇiṇaṅkilai cālak
kuṭiyōmpal vallā ṇaracaṇ – vaṭuvinri
māṇṭa kunattāṇ ravaciyen ṛimmūvar
yāṇṭum perarkari yār.

1. A son is one who knows the reputation of his parents,
 A King is one who guards his citizens excellently well,
 An ascetic is one of renowned blemishless character;
 These three
 Are rare to meet at any time, anywhere.
2. He who is alive to the greatness of his parents and behaves
 well
 Is a scion; he is the ruler who guards very well
 His subjects and he is a tapaswi whose virtues are
 Unflawed: these three are rare to come by.
3. A son who understands others properly and behaves; a king
 who protects his subjects well, an ascetic of immaculate
 work, these three people are rare blessings in any place.

14. இழுக்க லியல்பிற் றிளமை பழித்தவை
 சொல்லுதல் வற்றாகும் பேதமை யாண்டுஞ்
 செறுவொடு நிற்குஞ் சிறுமை இம்மூன்றும்
 குறுகா ரறிவுடை யார்.

iḷukka liyalpir ṛiḷamai paḷittavai
collutal varrākum pētai yāṇṭuṇ
ceruvoṭu nirkun cirumai immūṇrum
kurukā rarivuṭai yār.

1. It is natural for youth to commit faults,
 A fool is mighty in saying things, by the wise, forbidden,
 The lowly wickedness stands in wrath, always, –
 These three
 The wisely virtuous shall never go near.
2. Youth is prone to pursue deviation; foolishness wields

Words forbidden by the wise and smallness
In stature ever revels in wrath:
These three are shunned by the wise.

3. Lust is susceptible to faults; stupidity indulges freely in talk condemned by the wise; meanness ever puts on a wrathful countenance. So the wise keep away from these three.

15. பொய்வழங்கி வாழும் பொறியறையுங் கைதிரிந்து
தாழ்விடத்து நேர்கருதுந் தட்டையும் - ஊழினா
லொட்டி வினைநலம் பார்ப்பானும் இம்மூவர்
நட்கப் படாஅ தவர்.

poṇvaḷaṅki vāḷum poriyaraiyuṅ kaitirintu
tāḷviḷattu nērkartuṅ taṭṭaiyumu - ūḷiṇā
loṭṭi viṇainalam pārppāṇumu immūvar
naṭkap paṭāa tavar.

1. The ignorant fool who lives by spreading lies,
The weightless idiot that thinks him higher, humbled by
changed fortunes, as his equal,
One that expects rewards out of chance relationships,
These three
Are unfit to become one's friends.
2. The fool that lives by falsehood, the fool that regards as proper
The one who slips from righteousness and lives
A base life and he who led by fate
Befriends solely to exploit: these three are unfit for
friendship.
3. He who lives by lies is a fool; he who deems another fallen
from high estate as his equal is hollow of heart like the hollow
bamboo; he who thrown by fate into the friendship of
another, seeks to exploit such friendship, these three kinds
of people are unfit for friendship.

16. மண்ணின்மேல் வான்புகழ் நடட்டானு மாசில்சீர்ப்
பெண்ணினுட் கற்புடையாட் பெற்றானும் - உண்ணுநீர்
கூவல் குறைவின்றித் தொட்டானும் இம்மூவர்
சாவா வுடம்பெய்து னார்.

maṇṇiṇmēl vāṇpukaḷ naṭṭāṇu mācīlcīrp
peṇṇiṇuṭ karpuṭaiyāṭ perrāṇum – uṇṇunīr
kūval kuraivīṇṇiṭ toṭṭāṇum immūvar
cāvā vuṭampeyṭi nār.

1. One that has planted firm one's sky-high fame on this earth
 One that has for his wife the purest among women of
 faultless excellence,
 One that has dug up drinking-water wells in abundance, –
 These three
 Shall attain undying frame.
2. He that has gained heavenly renown, he whose chaste
 Helpmeet is poised in flawless glory and he who has
 Dug up wells rich in potable water: these three
 Are the embodiments of athanasia.
3. He who has established his great reputation on earth, he
 who is blessed with a wife of immaculate chastity among
 maids (women) and he who has sunk for charity perennial,
 drinking-water wells, – these three attain deathless renown.

17. மூப்பிள்க ணன்மைக் ககன்றானுங் கற்புடையாட்
 பூப்பிள்கட் சாராத் தலைமகனும் – வாய்ப்பகையுட்
 சொல்வென்றி வேண்டு மிளங்கியும் இம்மூவர்
 கல்விப் புணைகைவிட் டார்.

mūppiṇka ṇaṇmaik kakaṇṇāṇuṇ karpuṭaiyāṭ
pūppiṇkaṭ cārāt talaimakaṇum – vāyppakaiyūṭ
colveṇṇi vēṇṭu miṇṇkiyūm immūvar
kalvip puṇaikaiviṭ ṭār.

1. Who shuns an ascetic life even in old age,
 The husband who cohabits not his chaste wife after her
 periods,
 The hypocritical ascetic desiring, his word to win, a foe to
 truth, –
 These three
 Have given up the life-boat of education.

2. He that has distanced himself from virtue even in his
Old age, he who does not cohabit with his wife
After her catamenia and he of the ascetic garb who seeks
Victory in logomachy: these three have abandoned the ark
(of life).
3. One who even in old age does not give up desire (and take
to asceticism), a husband who does not embrace his chaste
wife when she takes her bath after the third day of her menses
and an ascetic who seeks to preponderate by indulging in
lies, harsh words, slander and gossip, these three have
relinquished (given up) the boat of learning.

18. ஒருதலையான் வந்துறாஉ மூப்பும் புணர்ந்தார்த்
கிருதலையு மின்னாப் பிரிவும் – உருவினை
உள்ளருக்கித் தின்னும் பெரும்பிணியும் இம்மூன்றும்
கள்வரி னஞ்சப் படும்.

orutalaiyān vanturūu mūppum punarntārk
kirutalaiyu minṇāp pirivum – uruviṇai
uḷlurukkit tinṇum perumpiṇiyum immūṇrum
kaḷvari naṇcap paṭum.

1. Old age that afflicts only one of the spouses,
Separation that is painful to both that have met and mingled,
Incurable malaise that eats from within one's physique –
These three
Are to be feared greater than robbers.
2. Inevitable old age, separation that grieves
The two that flourished in togetherness
And the incurable malady that inly corrodes
Body; these three are more dreadful than bandits.
3. Old age that is sure to come, separation of friends that will grieve
both, incurable disease that eats up the vitals of the body, these
three are to be dreaded more than we would a robber.

19. கொல்யானைக் கோடுங் குணமிலியு மெல்விற்
பிறன்கடை நின்றொழுகு வானு – மறந்தெரியா

தாடும்பாம் பாட்டு மறிவிலியும் இம்மூவர்
நாடுங்காற் றுங்கு பவர்.

kolyāṇaik kōṭuṇ kuṇamiliyu mellir
pirāṇkatai niṇroluku vāṇu – maranteriyā
tāṭumpām pāṭṭu mariviliyum immūvar
nāṭuṅkāṇ rūṅku pavar.

1. The cowardly dastard that runs from the killing war elephant,
He, that stands, in day-time, in front of another's threshold,
The fool that nurtures the dancing snake ignorant of its ingratitude, –
These three
When considered, are men who sleep.
2. The worthless mahout that flees from the murderous elephant,
The adulterer that nocturnally seeks the home of someone's Wife and the addle-brained, who all unaware, causes
A snake to dance: these three are steeped in stupor.
3. The valourless warrior who flees from a deadly elephant (in the field of battle),⁵ the person who waits at the door of his neighbour biding his time to his neighbour's wife and the stupid one who for getting the snake's deadly nature trains it to dance, these three people, – if we investigate we will find, are those who court death.⁶

20. ஆசை பிறன்கட் படுதலும் பாசம்
பசிப்ப மடியைக் கொளலும் – கதித்தொருவன்
கல்லானென் றெள்ளப் படுதலும் இம்மூன்றும்
எல்லார்க்கு மின்னா தன.

ācai pirāṇkaṭ paṭutalum pācam
pacippa maṭiyaik koḷalum – katittoruvaṇ
kallānen reḷḷap paṭutalum immūṇrum
ellārkkū minṇā tana.

⁵ Alternative meaning: He who runs in front of an elephant / straight into the presence (face) of an elephant.

⁶ These three people, if we investigate, we will find, are those who shun not sin.

1. Cultivation of greed for the wealth of others,
Cultivation of sloth forcing the beloved ones to hunger,
Cultivation of physique with the ridicule that one is unlearned, –
These three
Are painful to everyone.
2. Coveting the wealth of others, remaining idle
Without relieving the hunger of kith and kin
And grown old getting derided by others as an unlettered one:
These three cause misery to all.
3. Hankering after others' wealth, (wealth accruing in the hands
of the wicked), keeping idle when one's kith and kin are steeped
in hunger, being derided by one as illiterate (uneducated),
these three (situations) are disagreeable to any one.

21. வருவாயுட் கால்வழங்கி வாழ்தல் செருவாய்ப்பச்
செய்தவை நாடாச் சிறப்புடைமை – எய்தப்
பலநாடி நல்லவை கற்றல் இம்முன்றும்
நலமாட்சி நல்லவர் கோள்.

varuvāyūṭ kālvaṅki vāṭtal ceruvāyppac
ceytavai nāṭāc cirappuṭaimai – eytap
palanāṭi nallavai karṇal immūṇrum
naḷamāṭci nallavar kōl.

1. To live endowing a quarter of one's income for charity,
Nobility that seeks not accomplishments that make victory
possible,
Seeking many sources to attain and learn what is good, –
These three
Are the principles of the virtuous whom goodness rules.
2. Allotting one fourth of one's income for dharma,
Non-soliciting of glory for victorious and martial deeds
And faultless learning acquired through many excellent
Sources: these are the principles which guide the glorious.
3. To live spending a quarter of one's earnings on charity; to
live with glory without being puffed up at what one had done
to attain victory in the field of battle, to enquire extensively

and choose the best for study, these three are the objectives of good and noble people.

22. பற்றென்னும் பாசத் தளையும் பலவழியும்
பற்றறா தோடு மவாத்தேரும் – தெற்றெனப்
பொய்த்துரை யென்னும் பகையிருளும் இம்மூன்றும்
வித்தற வீடும் பிறப்பு.

parrennum pācat taḷaiyum palavaḷiyum
parrarā tōṭu mavāttērum – terrenap
poytturai yennum pakaiyirulum immūnrum
vittara vīṭum piṛappu.

1. The fetter of affection called attachment,
The chariot of greed that runs in many directions, unbound,
Inimical darkness of a transparent lying utterance, –
These three
Their seeds destroyed, the cycle of birth will cease.
2. The fettering bond of attachment, the Chariot .
Of Desire that runs on and on non-stop and the murk
Of enmity caused by uttering obvious falsehoods:
If these three perish seedlessly, deliverance stands gained.
3. The rope-shackle of attachment, the car of longing that
rides over things of the world without shedding desire, the
repugnant evil of deliberate falsehood, the seeds of these
three evils dying, the evil of (the cycle of) birth (and death)
will perish.

23. தானங் கொடுக்குந் தகைமையு மானத்தார்
குற்றங் கடிந்த வொழுக்கமும் – தெற்றெனப்
பல்பொரு ணீங்கிய சிந்தையும் இம்மூன்றும்
நல்வினை யார்க்குங் கயிறு.

tāṇaṅ koṭukkun takaimaiyu māṇattār
kurraṅ kaṭinta volukkamum – terrenap
palporu ṇīṅkiya cintaiyum immūnrum
nalvinai yārkkun kayiru.

1. Benign nature of making a charitable endowment,
Blemishless conduct of honourable men,
A mind freed clear from cumbrous manifold things,
These three
Are the ropes to bind the benefits of good deeds.
2. The capacity to give liberally, faultless conduct
Of those that are poised in honour and the mind freed
From attachment to very many things: these three are
The rope that fastens the doer with the fruits of his deeds.
3. The worthiness of doing charity, the flawless conduct of the
modest, the disposition entirely free from attachment to
things (of the world); these three are the rope that safeguard
the fruits of benefaction (charity-virtue).

24. காண்டகு மென்றோட் கணிகைவா யின்சொல்லுந்
தூண்டிலி னுட்பொதிந்த தேரையு – மாண்டசீர்க்
காழ்த்த பகைவர் வணக்கமும் இம்மூன்றும்
ஆழ்ச்சிப் படுக்கு மளறு.

kāṇṭaku menrōṭ kaṇikaivā yiṇcollun
tūṇṭili nuṭpotinta tēraiṇu – māṇṭacīrk
kālitta pakaivar vaṇakkamum immūṇrum
ālccip paṭukku maḷaru.

1. Sweet words from the mouth of the prostitute of revealing
soft shoulders,
Toad's flesh pierced by the fish-hook,
Ostentatiously open obeisance of vengeful foes, –
These three
Are hells that will drown one to the bottom.
2. The sweet words of the soft-armed and bewitching bawd,
The frog's flesh covering the fish-hook and the majestic
Display of obeisance from foes of well-settled hatred:
these three
Are the infernos in which the victims are immersed.

3. The sweet words of lovely, soft-shouldered courtesans, the frog inserted as bait in the angle, the rich,pleasing adoration by inveterate foes, these three drag one to the depths of hell.

25. செருக்கினால் வாழுஞ் சிறியவனும் பைத்தகன்ற
அல்குல் விலைபகரு மாய்தொடியு – நல்லவர்க்கு
வைத்த வறப்புறங் கொன்றானும் இம்முவர்
கைத்துண்ணார் கற்றறிந் தார்.

*cerukkiṇāl vāluṇ cīriyavanum paittakanra
alkul vilaipakaru māytoṭiyu – nallavarkku
vaitta varappuraṇ konṇānum immūvar
kaiittuṇṇār karrarin tār.*

1. The young fool that lives in self-pride,
The prostitute that sells for a price her supple, sumptuous
rumps
One that destroys the charitable house for ascetics, –
From these three
The learned and knowing shall not eat food.
2. The little-minded one upborne by pride, the bejewelled
Bawd who vends her forelap like unto a cobric hood
And the destroyer of endowments created for the virtuous:
From these three, men of dharma will not accept aught.
3. The self-conceited living of the mean, the harlot of choice
bracelets who sets a price on her charms, the one who
destroys an institute of charity for the deserving good, the
truly wise (learned) do not eat the food offered by these three
kinds of people.

26. ஒல்வ தறியும் விருந்தினனு மாருயிரைக்
கொல்வ திடைநீக்கி வாழ்வானும் – வல்லிதிற்
சில மினிதுடைய வாசானும் இம்முவர்
ஞால மெனப்படு வார்.

*olva tariyum viruntinaṇu māruyiraiḱ
kolva tiṭainiḱki vālvānum – vallitir
cīla minituṭaiya vācānum immūvar
ñāla menappaṭu vār.*

1. The guest that knows the hospitality possible,
One that interferes and prevents the killing of a dear life,
The teacher of well-resolved, high moral tenor,
These three
Shall be called to sustain the world.
2. The guest who deems the hospitality generous
The one that thrives prohibiting the killing of lives
And the teacher sweetly poised in well-established glory:
These three constitute the lofty world.
3. A guest who can appreciate the civilities shown him, a
person who lives prohibiting killing of lives, the firm-willed
teacher who treads the path of virtue that does good to the
soul, these three are deemed the exalted.

27. உண்பொழுது நீராடி யுண்டலு மென்பெறினும்
பால்பற்றிச் சொல்லா விடுதலுந் – தோல்வற்றிச்
சாயினுஞ் சான்றான்மை குன்றாமை இம்மூன்றும்
தூஉய மென்பார் தொழில்.

uṇpolutu nīrāṭi yuṇṭalu menperinūm
pālparric collā viṭutalun – tōlvarric
cāyinuñ cāṇṛāṇmai kuṇṛāmai immūnrum
tūuya menpār toḷil.

1. Taking food after bathing in water when one eats,
Whatever one gets, 'avoidance of prejudicial evidence,
Though shrunk in skin, to be undiminished in honest
righteousness,
These three
Are the jobs of those that call themselves pure.
2. Duly bathing before eating, refusing to bear false witness
Ignoring the proffered benefit and the undiminished
Upholding of righteousness while the body
Wastes in penury: these three are the deeds of the pure.
3. Bathing before eating, bearing not false witness whatever
be the gain otherwise, deviating not from one's nobility of

character even at the risk of one's life – these three are the acts of the pure-hearted.

28. வெவ்வது வேண்டி வெகுண்டுரைக்கு நோன்பிலியும்
இவ்வது காமுற் றிருப்பானும் – கல்வி
செவிக்குற்றம் பார்த்திருப் பானும் இம்மூவர்
உமிக்குத்திக் கைவருந்து வார்.

*velvatu vēṇṭi vekuṇṭuraikku nōṇpiliyum
illatu kāmur riruppānum – kalvi
cevikkurram pārttirup pānum immūvar
umikkuttik kaivaruntu vār.*

1. A non-fasting ascetic that shouts in anger aspiring to win,
One, that desires for things that one does not possess,
One that finds faults in what he has heard while learning, –
These three
Are men that pound the husk and pain their hands.
2. The unprincipled one who shouts in wrath to gain success,
The one who hankers after what is not his
And the one whose learning is wasted in fault-finding:
These three but pound the husk making sore their hands.
3. The mean-minded who with a view to overcome others
wantonly indulge in irate words, he who hankers after
impossible things, he who is all ears to pick up hole (flaws)
in the knowledge acquired by others – these three are people
who attempt to pound the chaff and grieve.

29. பெண்விழைந்து பின்செலினுந் தன்செலவிற் குன்றாமை
கண்விழைந்து கையுறினுங் காதல் பொருட்கின்மை
மண்விழைந்து வாழ்நாண் மதியாமை இம்மூன்றும்
நுண்விழைந்த நூலவர் நோக்கு.

*peṇvilaintu piṇcelinun tancelaviṛ kuṇrāmai
kaṇvilaintu kaiyuriṇuṅ kātal poruṭkiṇmai
maṇvilaintu vāḷnāṇ matiyāmai immūnrum
nuṇvilainta nūlavar nōkku.*

1. Not deviating from one's path even when willingly a woman follows behind,
Not desiring for wealth even when with its searching eyes it reaches one's hands,
Not to deem one's living days great, desiring for landed wealth,
These three
Are customary for scholars of texts, desirous of their subtle import.
2. Remaining steadfast even when a woman offers herself,
Fostering no desire for the covetable object that comes to one's hands
And abstaining from the wasting of life seeking landed wealth:
These three are the objectives of scholars of excellent learning.
3. Deviating not from the path of rectitude even when a lady with misplaced passion dogs one's steps; coveting not others' property even when it falls into one's hands by itself, honouring not the life of attachment to things mundane, these three are the ideals of those who have learnt great works with deep insight.

30. தன்னச்சிச் சென்றாரை யெள்ளா வொருவனும்
மன்னிய செல்வத்துப் பொச்சாப்பு நீத்தானும்
என்று மழுக்கா றிகந்தானும் இம்முவர்
நின்ற புகழுடை யார்.

tannaccic ceṇṇārai yellā voruvaṇum
manniya celvattup poccāppu nīttānum
eṇru maḷukkā rikantānum immūvar
ninra pukaḷuṭai yār.

1. One that ridicules not those who seek him, out of love for him
One that has left forgetfulness in days of abundant wealth,
One that has, forever, relinquished jealousy, –

These three
Are men of everlasting fame.

2. The one that does not ignore him that sought that one
In love, the one, now immensely rich, is forgetful
Of his past and the one freed from envy:
These three have gained ever enduring renown.
3. He who scorns not those who seek his protection, he who
forgets not (his kith and kin) when in great prosperity, he
who even in enmity is free from jealousy, these three earn
deathless renown.

31. பல்லவையு ணல்லவை கற்றலும் பாத்துண்டாங்
கில்லற முட்டா தியற்றலும் – வல்லிதிற்
றாளி லொருபொரு ளாக்கலும் இம்முன்றுங்
கேள்வியு ளெல்லாந் தலை.

pallavaiyu ṇallavai kar̥ralum pāttuṇṭāṇ
killara muṭṭā tiyar̥ralum – vallitir
rāḷi loruporu ḷākkalum immūṇruṇ
keḷviyu ḷellān talai.

1. Learning what is good from several texts,
Leading without blemish a householder's life sharing one's
food,
Creating wealth with persevering effort,
These three
Are the most excellent of precepts heard.
2. Gaining excellence by attending many learned assemblies,
Leading unflawed the domestic life sharing food with others
And completing any undertaking through sustained effort:
These three form the crown of learning.
3. Learning the best from varied works, sharing one's food
with others (as prescribed in learned works) and living a
conjugal life without blemish to household Dharma,

achieving a great objective with dogged energy, – these three are the foremost amongst ideals in life.

32. நுண்மொழி நோக்கிப் பொருள்கொளலு நூற்கேலா
வெண்மொழி வேண்டினுஞ் சொல்லாமை – நன்மொழியைச்
சிற்றின மல்லார்கட் சொல்லலும் இம்மூன்றும்
கற்றறிந்தார் பூண்ட கடன்.

nunṇmoḷi nōkkip poruḷkoḷalu nūr̥kēlā
venṇmoḷi vēṇṭinuṇ collāmai – nanṇmoḷiyaic
cirriṇa mallārkaṭ collalum immūnrum
karrarintār pūṇṭa kaṭaṇ.

1. Understanding the meaning looking into the subtle language,
Never telling, even if desired, a fanciful meaning
unacceptable to the text,
Telling words of moral import to those who are not lowly, –
These three
Are the obligations undertaken by the knowing and learned.
2. Arriving at the import by means of subtle perception,
Abstaining from futile words disapproved by texts, even
when importuned
And imparting words of wisdom to the flawless ones:
These three are the duties of those well-versed in learning.
3. Understanding the subtle meanings of words with deep
insight, giving not inappropriate meanings to words even
if one so desires, speaking out truths to people who are
not low-minded – these three are the duties set by the
learned before themselves.

33. கோலஞ்சி வாழும் குடியுங் குடிதழீஇ
யாலம்வீழ் போலு மமைச்சனும் – வேலின்
கடைமணிபோற் நிண்ணியான் காப்பும் இம்மூன்றும்
படைவேந்தன் பற்று விடல்.

kōlañci vāḷuṇ kuṭiyuṇ kuṭitaḷī
yālamvīḷ pōlu mamaiccanum – vēlin
kaṭaimaṇipōr rinṇiyāṇ kāppum immūnrum
paṭaivēntaṇ parru viṭal.

1. Citizens who live fearing a King's sceptre,
A minister embracing the citizens like banyan roots,
The protection of resolute chieftain like the jeweled crest of
a spear,
These three
Are things to which a king of armies is attached.
2. Subjects who fear the sceptre, the minister who loves them
And is supportive like the banyan's stilt-roots and the protection
Of the bodyguard, firm and tough like the spear's ring:
To these three, the king with an army shall hold fast.
3. Subjects loyal to the ruler of the land, a minister who can
prop up the subjects like the hanging roots (from boughs),
the guard kept by the strong, firm like the ring round the
javelin (spear, lance), – these three are things that the armed
king should not give up.

34. மூன்று கடன்கழித்த பார்ப்பானு மோர்ந்து
முறைநிலை கோடா வரசும் – சிறைநின்
றலவலை யில்லாக் குடியும் இம்முவர்
உலக மெனப்படு வார்.

mūnru kaṭaṅkalitta pārppāṇu mōrntu
muraṇilalai kōṭā varacum – ciraiṇin
ralavalai yillāk kuṭiyum immūvar
ulaka meṇappaṭu vār.

1. A Brahmin that repays his triple dues,
A fully enquiring king that swerves not from justice,
Citizens, freed from care, under a king's protecting rule, –
These three
Shall be called to comprise the world.
2. The Brahmin who discharges the triad of obligations,
The King well-versed in rulership who swerves not from
law,
The subjects who fear the ruler but are free from worries:
The realm where these three thrive is the greatest.

Note: A Brahmin should discharge his obligation (1) to the devas by performing sacrifices, (2) to the sages by following their precepts and (3) to the manes by offering oblations and libations.

3. The Brahmin who has done his triple dharma of learning the Vedas, offering sacrifice and giving birth to children (who has done his duties by Devas, rishis and the manes), the King who investigating into the crime of his subjects does not deviate from the path of righteousness (and inflicts due punishment), subjects who abiding by the just rule of their king live care-free, – these three are deemed the exalted.

35. முந்நீர்த் திரையி னெழுந்தியங்கா மேதையும்
நுண்ணூற் பெருங்கேள்வி நூற்கரை கண்டானும்
மைநீர்மை யின்றி மயலறுப்பான் இம்மூவர்
மெய்நீர்மை மேனிற் பவர்.

*munñīrt tiraiyi neluntiyankā mētaiyum
nunñūr perunkēlvi nūrkarai kaṇṭānum
mainīrmai yinri mayalaruppāṇ immūvar
meyñīrmai mēñiṛ pavar.*

1. A genius whose mind is not restless as the waves of the sea,
One that knows the ultimate meaning through abundant
listening to subtle texts
Without any deluding nature, one that has cut off illusion,
These three
Are those that dwell in the world of everlasting bliss.
2. A great and calm mind unlike the wave-tossed main,
Assiduous mastery of the great and subtle texts
And unflawed freedom from bewildering tohubohu:
These three secure the abidance in the world of true
beatitude.
3. The learned whose mind does not toss like the waves of the
sea; the one who by deep thought and great knowledge
acquired by listening to others has realized the truths of
works, the one who without the blemish (stain) of lust, anger

and illusion puts an end to ignorance, – these three attain eternal bliss.

36. ஊனுண் டுயிர்கட் கருளுடையே மென்பானுந்
தானுடன்பா டின்றி வினையாக்கு மென்பானுங்
காமுறு வேள்வியிற் கொல்வானும் இம்மூவர்
தாமறிவர் தாங்கண்ட வாறு.

*ūnuṇ ṭuyirkaṭ karuḷutaiyē menpānuṇ
tānuṭanpā ṭiṇri viṇaiyāḱku menpānuṇ
kāmuṟu vēḷviyir kolvānum immūvar
tāmarivar tāṅkaṇṭa vāru.*

1. One, eating flesh, affirming that he has mercy for living creatures,
One, without commitment of effort, affirming that his former deeds will make him wealthy,
One that kills life in a yaga seeking a benefit desired;
These three
Know themselves only as their senses envisage.
2. The meat-eater who says he has compassion for lives,
He who does nothing but claims fulfilment through his Destiny and he who kills lives in a yagna for personal benefit:
These three are knowledgeable but in their light.
3. One who though eating flesh professes mercy for lives; one who without making any effort thinks that everything will be done by fate, one who with a view to gaining benefits in this world kills lives at a sacrifice, – these three have not properly understood the truths (from truly learned people).

37. குறளையு ணட்பளவு தோன்று முறலினிய
சாற்பினிற் றோன்றுங் குடிமையும் – பால்போலும்
தூய்மையுட் டோன்றும் பிரமாணம் இம்மூன்றும்
வாய்மை யுடையார் வழக்கு.

*kuraḷaiyu ṇaṭpaḷavu tōṇru muraḷiniya
cālpiṇiṟ rōṇruṇ kuṭimaiyum – pālṭōlum
tūymaiyuṭ ṭōṇrum piraṁāṇam immūṇrum
vāymai yuṭaiyār vaḷakku.*

1. In the weight given to false report appears the level of one's friendship,
In honourable aspects sweet to attain appears one's noble line,
In its milk-like purity appears the fealty of an oath, –
These three
Are the customary scales to measure the true and faithful.
2. One's friends are known when one's wealth shrinks,
One's sweet and noble qualities will reveal one's lofty clan
And milk-like purity will manifest in one's true nature:
These three testify to the true one's way of life.
3. In adversity the depth of friendship is gauged,⁷ in the abundantly sweet excellence of moral work, one's noble birth is revealed; in milk-like purity of heart, the truth of one's nature is evident. These three are the paths of the true.

38. தன்னை வியந்து தருக்கலுந் தாழ்வின்றிக்
கொன்னே வெகுளி பெருக்கலு – முன்னிய
பல்பொருள் வெஃகுஞ் சிறுமையும் இம்முன்றும்
செல்வ முடைக்கும் படை.

taṇṇai viyantu tarukkalun tālvinrik
konṇē vekuli perukkalu – munṇiya
palporuḷ veḷḷkuṇ ciṟumaiyum immūṇrum
celva muṭaikkum paṭai.

1. To glorify one's self in false self-esteem,
Without control wastefully to wax in one's wrath,
Mean craving for manifold things that one sees, –
These three
Are the instruments to demolish one's wealth.
2. Pride ensuing from self-admiration, lacking humility
Unreasonable indulgence in wrath and utter baseness

⁷ Alternative meaning: when one carries tales against another, in the one to whom the insinuation is made the depth of his friendship with the one insinuated against will become apparent.

Which covets all things one's mind lusts after:
These three are the weapons that destroy one's wealth.

3. To blow one's own trumpet and become self-conceited;
without humility, to intensify one's anger without cause; to
be so mean as to covet all things that could be thought of,
these three are the forces that do away with one's wealth.

39. புலமையக்கம் வேண்டிப் பொருட்பெண்டிர் தோய்தல்
கலமயக்கங் கள்ளாண்டு வாழ்தல் – சொலைமுனிந்து
பொய்மயக்கஞ் சூதின்கட் டங்கல் இம்முன்றும்
நன்மையி லாளர் தொழில்.

pulaimayakkam vēṇṭip poruḷpeṇṭīr tōytal
kalamayakkaṅ kaḷḷaṇṭu vāḷtal – colaimuṇintu
poymayakkaṅ cūtiṅkaṭ ṭaṅkal immūṇrum
naṇmaiṇi lālar toḷil.

1. Enchantment of flesh is to drown oneself among women
who are after money,
Enchantment of the pot is to live drinking toddy,
Enchantment of lie is hating words of truth and stay in
gambling,–
These three
Are the jobs of men with no good in them.
2. Baseness is having union with harlots,
Quaffing toddy is but licking spittle and association with
Falsehood defying the words of wisdom is like abidance
In gambling houses: these three are what the debased do.
3. Union with harlots – thus courting evil, drinking toddy to
intoxication, disregarding the words of the wise and getting
steeped in lie, by taking to gambling, – these three are the
acts of the wicked (vicious).

40. வெகுளி நுனுக்கும் விறலு மகவீரகட்
கொத்த வெழுக்க முடைமையும் – பாத்துண்ணும்
நல்லறி வாண்மை தலைப்படலும் இம்முன்றும்
தொல்லறி வாளர் தொழில்.

*vekuli nunukkum viralu makalīrkaṭ
kotta volukka muṭaimaiyum – pāttuṇṇum
nallari vāṇmai talaippatalum immūṇrum
tollari vālar tolil.*

1. The strength of will that controls one's anger,
Purity of conduct suited to the purity of one's wives,
Being first and foremost among the goodly that share their food,
These three
Are the jobs of those proficient in ancient texts.
2. Valiancy to control wrath, good conduct esteemed by
Goodly wives and the proneness to share
Food with others gracefully:
These three characterize the traditional acts of the great ones.
3. The manliness of subduing anger, moving with ladies in an
agreeable manner, the enlightened eminence of attempting
to lead a life of munificence, – these three are the acts of
people who are versed in ancient wisdom.

41. அலந்தார்க்கொன் றீந்த புகழுந் துளங்கினுந்
தன்குடிமை குன்றாத் தகைமையும் – அன்போடி
நானாளு நட்டார்ப் பெருக்கலும் இம்முன்றும்
கேள்வியு ளெல்லாந் தலை.

*alantārkkon rīnta pukaḷun tuḷankinun
tanḱuṭimai kuṇrāt takaimaiyum – aṇpōṭi
nāṇāḷu naṭṭārp perukkalum immūṇrum
kēḷviyu lellān talai.*

1. Fame of having given something to relieve the deprived,
Though weakened, not to wave in the nobility of one's lineage,
Day by day to wax in love increasing one's friends, –
These three
Are the most excellent of virtues heard extolled.

2. The fame born of offering relief to the distressed,
The maintaining of clan's honour, though in straits,
And the gaining more and more of loving friends:
These three are the best of celebrated virtues.
3. The reputation born of helping those who suffer from want,
refraining even in adversity from acts that will tarnish one's
nobility of birth, ever helping more and more with intense
love those befriended, – these three are foremost acts of
Dharma.

42. கழகத்தால் வந்த பொருள்கா முறாமை
பழகினும் பார்ப்பாரைத் தீப்போ லொழுகல்
உழவின்கட் காமுற்று வாழ்தல் இம்முன்றும்
அழகென்ப வேளாண் குடிக்கு.

kaḷakattāl vanta poruḷkā murāmai
paḷakinum pārppārait tīppō loḷukal
uḷaviṇkaṭ kāmurru vāḷtal immūnrum
aḷakenpa vēḷāṇ kuṭikku.

1. Not to crave for wealth that comes through gambling,
Though familiar, moving with
Brahmins as with fire,
Willingly adopting agriculture as one's way of life, –
These three
Are virtues handsome to a family of peasants.
2. Abhorring the gain in gambling, dreading like fire
The Brahmins with whom one mixes well and leading
The life lovingly dedicated to agriculture:
These three beautifully become the life of Velālās

Note: Become (V.t.): to suit or befit.

3. Hankering not after money got from gambling; moving with
Parppar (versed in Vedic lore) as if with fire, though
acquainted with them for long, living with a great passion
for agriculture, these three are, they say, an elegance to a
farmer (agriculturist).

43. வாயி னடங்குத றுப்புரவா மாசற்ற

செய்கை யடங்குத றிப்பியமாம் – பொய்யின்றி
நெஞ்ச மடங்குதல் வீடாகும் இம்மூன்றும்
வஞ்சத்திற் றீர்ந்த பொருள்.

vāyi naṭaṅkuta ruppuravā mācarra
ceykai yaṭaṅkuta rippiyamām – poyyinri
neñca maṭaṅkutaḷ vīṭākum immūṇrum
vañcattir rīrnta poruḷ.

1. Enjoyment of wealth is to be controlled in one's tongue,
Enjoyment of blemishless divinity is to be controlled in one's
deeds,
Blissful mukti is, without hypocrisy, to be controlled in one's
heart, –
These three
Are treasures that are not treacherous.
2. Flawless words engender purity, blemishless deeds
Constitute divinity and the serene heart
Freed from falsity secures deliverance:
These three are untainted by deception.

Note: The emphasis is on the purity of word, deed and thought.

3. Keeping control over one's tongue brings in prosperity; over
one's five senses leads one to blemishless birth in
Devaloga; and true self restraint (equanimity, mental poise)
leads one to heavenly bliss, – these three restraints (controls)
are truths free from doubt.

44. விருந்தின்றி யுண்ட பகலுந் திருந்திழையார்
புல்லப் புடைபெயராக் கங்குலும் இல்லார்க்கொன்
றியா தொழிந்தகன்ற காலையும் இம்மூன்றும்
நோயே யுரனுடை யார்க்கு.

viruntinri yuṇṭa pakalun tiruntilaiyār
pullap puṭaipeyarāk kaṅkulum illārkkon
rīyā toḷintakaṇṇa kālaiyum immūṇrum
nōyē yuraṇuṭai yārkkū.

1. The midday spent without a guest while eating,
The night spent without one's bejewelled spouses to embrace,
The morning wasted and gone without giving something to
the have-nots, –
These three
Are, to men of wisdom, a painful disease.
2. The day spent in eating without guests, the night
Spent without union with bejewelled spouses
And the hour spent without offering relief to the indigent:
These three are indeed deemed as maladies by the wise.
3. The day spent without entertaining guests, the night spent
without embracing spouses wearing choice ornaments, the
morning spent without giving alms to the poor, – these three
are a source of pain to the wise.

45. ஆற்றாணை யாற்றென் றலைப்பானு மன்பின்றி
யேற்றார்க் கியைவ கரப்பானுங் – கூற்றம்
வரவுண்மை சிந்தியா தானும் இம்முவர்
நிரயத்துச் சென்றுவீழ் வார்.

ārāṇai yārren ralaippānu manpinri
yērrārṅ kiyaiva karappānuṅ – kūṭṭam
varavunmai cintiyā tāṇum immūvar
nirayattuc cenruvīl vār.

1. The master that drives the incapable servant to perform a
task,
One that conceals, without love, what he can give to the
petitioning poor,
One that contemplates not on the certainty of
Death's arrival, –
These three
Shall fall, on leaving their body, into hell.
2. Forcing one to perform the impossible task, lacking
Love and hiding the means, refusing help to the seeker
And remaining willfully oblivious of the certain advent of death:
The three that do these will fall into hell.

3. He who harasses one to do a thing which he is incapable of doing, he who with cruelty hides things and declines to give to those who ask for alms, he who bestows not thought on the certainty of Death (and acts as he pleases), these three will fall into hell.

46. காறுய்மை யில்லாக் கலிமாவுங் காழ்கடிந்த
மேறுய்மை யில்லாத வெல்களிறுஞ் – சீறிக்
கறுவி வெகுண்டுரைப்பான் பள்ளி இம்முன்றுங்
குறுகா ரறிவுடை யார்.

kārūymai yillāk kalimāvuṅ kālkaṭinta
mērūymai yillāta velkaḷiruṅ – cīrik
karuvi vekunṭuraippāṇ paḷḷi immūṇṇuṅ
kuṟukā rarivuṭai yār.

1. A horse without the five-fold virtues in its legs,
A victorious elephant without purity in head breaking loose
its fetters,
A school where the teacher, vengeful and angry, uses wild
abuse,—
These three
The discerning wise shall not approach.

2. The bridled steed with tottering legs, the fierce and rutting
Elephant that defies the ankus and the school where
The instructor, in vengeful wrath, shouts in ire:
These three are shunned by the wise.

Note: *Kāzh* (காழ்): Ankus, the elephant-goad.

3. The horse that lacks a majestic gait, the deadly elephant
that breaks the shackles and makes the seat on its back dirty
(for the warrior to sit), the school where the teacher frets
and fumes against his pupils and teaches his lessons, these
three are not approached by the wise.

47. சில்சொற் பெருந்தோண் மகளிரும் பல்வகையும்
தாளினாற் றந்த விழுநிதியு – நாடோறு
நாத்தளிர்ப்ப வாக்கிய வுண்டியும் இம்முன்றுங்
காப்பிகழ லாகாப் பொருள்.

cilcor peruntōṇ makalirum palvakaiyum
tālinār ranta vilunitiyu – nātōru
nāttalirppa vākkiya vuṇṇiyum immūnrum
kāppikaḷa lākāp poruḷ.

1. Women of lisping words and broad shoulders,
 Magnificent wealth that manifold efforts have bestowed,
 Cooked food that make the taste-buds to grow daily, –
 These three
 Are to be protected from falling into disgrace.
2. Fair-armed women of very few words, great wealth
 Gained through manifold and dharmic ways
 And the toothsome food, fresh and refreshing, which is
 Quotidian cooked; these three merit proper preservation.
3. Plump-shouldered ladies of gentle words, immense wealth
 acquired by great exertion in varied fields, the tasty food
 (dishes) daily prepared, – these three are things whose
 safeguarding cannot be thought of lightly.

48. வைத்தனை யின்சொல்லாக் கொள்வானு நெய்ப்பெய்த
 சோறென்று கூழை மதிப்பானும் – ஊறிய
 கைப்பதனைக் கட்டியென் றுண்பானும் இம்மூவர்
 மெய்ப்பொருள் கண்டுவரும் வார்.

vaitatanai yincollāk koḷvānu neypeyta
cōrenru kūlai matippānum – ūriya
kaippatanaik kaṭṭiyen ruṇpānum immūvar
meypporuḷ kaṇtuvāl vār.

1. One that takes curses as sweet blessings,
 One that esteems pasty gruel, as rice soaked in ghee,
 One that eats oozing salt as if it were a stone of jaggery,
 These three
 Shall find the true meaning of existence and live.
2. The one who deems obloquies as sweet words, the one who
 Relishes a mess of pottage as though it were cooked rice
 Treated with ghee and the one who eats bitter victuals

As though it were jaggery: these three envision
Truth and live it.

3. One who considers abuse as sweet words, one who deems mere porridge as ghee-soaked rice (food), one who deems a bitter thing as jaggery and eats it with relish, these three people realize the truths of life on earth.

49. ஏவாது மாற்று மிளங்கிளையுங் காவாது
வைதெள்ளிச் சொல்லுந் தலைமகனும் – பொய்தெள்ளி
யம்மனை தேய்க்கு மனையாளும் இம்மூவர்
இம்மைக் குறுதியில் லார்.

ēvātu mārru miḷankiḷaiyuṅ kāvātu
vaitellic collun talaimakanum – poytelli
yammaṇai tēycku maṇaiyāḷum immūvar
immaik kurutiyil lār.

1. A son that refuses to perform what his parents bid,
A husband that abuses his wife in foul words without
protecting her,
A wife that wastes the wealth of that home uttering choice
lies, –
These three
Shall be of no help in this birth.
2. The young one who does things forbidden by parents, the
husband
Who guards not his wife and denigrates her with
Foul words and the wife who pursuing false ways devastates
Her house: these three have forfeited the purpose of their
birth.
3. The son who refuses to do things told him by his parents
(the son that does things as he pleases without waiting for
his parents' command), the husband who without
patronizing, abuses and ridicules (derides) his wife, the
wife who indulging in deliberate falsehood ruins the wealth
of the household thereby, these three are of no worth to
any on earth.

50. கொள்பொருள் வெஃகிக் குடியலைக்கும் வேந்தனும்
உள்பொருள் சொல்லாச் சலமொழி மாந்தரும்
இல்லிருந் தெல்லை கடப்பாளும் இம்மூவர்
வல்லே மழையறுக்குங் கோள்.

koḷporuḷ vekkik kuṭiyalaikkum vēntaṇum
uḷporuḷ collāc calamoli māntarum
illirun tellai kaṭappālum immūvar
vallē maḷaiyarukkuṇ kōḷ.

1. Desirous of gathering his dues, the king who persecutes his citizens,
Men that utter false words without uttering what is true,
A wife that crosses the threshold of her home, –
These three are the planets that can stop the rain.
2. The king who coveting tax-income grieves sore his subjects
The deceptious people who conceal truth and the wife
Who ventures beyond the domestic bournes: these three
Are the evil planets that hasten to prevent the fall of rain.
3. The tyrant king who hankering after abnormal taxes exacts
them from his subjects with cruelty, people who bear false
witness (at a court), the wife who trespasses the bounds of
home (and modesty), these three are planets that make
rains scarce.

51. தூர்ந்தொழுகிக் கண்ணுந் துணைக டுணைகளே
சார்ந்தொழுகிக் கண்ணுஞ் சலவர் சலவரே
யீர்ந்தகல் லின்னாக் கயவர் இம்மூவர்
தேர்ந்தக்காற் றோன்றும் பொருள்.

tūrntoḷukik kaṇṇun tuṇaika tuṇaikaḷē
cārntoḷukik kaṇṇuṇ calavar calavarē
yīrntakal liṇṇāk kayavar immūvar
tērntakkār rōṇṇum poruḷ.

1. Who stand by one when one's incomes are blocked up are
true relations;

Even while agreeing with one, one's enemies are only enemies;
 The wicked are like broken stones, miserable to tread; –
 These three
 Are substances that will reveal their true colours, when
 considered.

2. Good relatives continue to be good even when one's wealth dwindles,
 Foes who mingle closely continue to be foes and the base are
 Hard like stones even when broken: the nature of these
 Three is obvious to the discerning eye.
3. Even while in adversity kith and kin come to one's help;
 however closely one moves with enemies, they are inimical
 yet; cruel and mean-minded people are akin to a stone
 split into two. These three truths will be evident on
 investigation.

52. கண்ணுக் கணிகலங் கண்ணோட்டங் காமுற்ற
 பெண்ணுக் கணிகல நாணுடைமை – நண்ணும்
 மறுமைக் கணிகலங் கல்வி இம்முன்றுங்
 குறியுடையார் கண்ணே யுள.

kaṇṇuk kaṇikalan kaṇṇōṭṭaṅ kāmuṟra
peṇṇuk kaṇikala nāṇuṭaimai – naṇṇum
maṟumaik kaṇikalan kalvi immūṇruṅ
kuriyūṭaiyār kaṇṇē yula.

1. For eyes, the ornament is merciful kindness;
 For a woman in love, the ornament is shyness;
 For the approaching next birth, the ornament is learning; –
 These three
 Are there only among the wisely discerning.
2. The jewel of the eyes is benignity, the jewel
 Of the beloved wife is bashfulness and the jewel
 Of the ensuing life is learning acquired in this life:
 These three abound only in the lives of the principled.
3. The ornament for the eyes is compassion; the adornment

for the loving wife is modesty; the beauty of the life to come is learning. These three are found only in the discerning.

53. குருடன் மனையா ளழகு மிருடரக்
கற்றறி வில்லான் கதழ்ந்துரையும் – பற்றிய
பண்ணிற் றெரியாதான் யாழ்கேட்பும் இம்முன்றும்
எண்ணிற் றெரியாப் பொருள்.

kuṟuṭaṇ maṇaiyā laḷaku miruṭṭarak
karrari villāṇ kataḷnturaiyum – parriya
paṇṇir reriyaṭāṇ yāḷkēṭpum immūṇrum
eṇṇir reriyaṭ poruḷ.

1. A blind man's wife, her beauty;
One without learned wisdom wiping out darkness, his smart
comments;
One unknown to tunes and timings, his listening to the lute;—
These three,
When considered, are things unknown and unappreciated.
2. A woman's beauty to her blind husband, the garrulity
Which knows not of murk-dispelling learning and the
melody of yāzh to one unacquainted with the modes of
music:
These three remain altogether ignored.
3. The beauty of a blind man's wife, the eloquent words of a
man who has not had a sound education, the hearing of
music of the yāzh (lute) by a man ignorant of the tunes
thereof, – these three, if considered, are of no avail.

54. தன்பயன் றுரக்காரைச் சார்தலுந் தாம்பயவா
நன்பயன் காய்வின்கட் கூறலும் – பின்பயவாக்
குற்றம் பிறர்மே லுரைத்தலும் இம்முன்றும்
தெற்றென வில்லார் தொழில்.

taṇpayaṇ rukkāraic cārtalun tāmpayavā
naṇpayaṇ kāyvinṇaṭ kūṟalum – piṇpayavāk
kuṟram piṛarmē luraittalum immūṇrum
terrena villār tolil.

1. Befriending one that considers not what is beneficial to one's self;
Speaking, in anger, what is goodly beneficial but yielding none;
Attributing blames on others which render them infamous later; –
These three
Are the actions of men with no clear judgement.
2. Befriending them who are not beneficial at all,
Addressing goodly words to one under the sway of anger
And attributing futile blames on others:
These three are the doings of those who lack clarity.
3. To rely on those who will not help, to utter useless words in wrath, to bring forward useless charges (accusations) against others, – these three are the acts of muddle-headed people.

55. அருமறை காவாத நட்பும் பெருமையை
வேண்டாது விட்டொழிந்த பெண்பாலும் – யாண்டானுஞ்
செற்றங் கொண்டாடுஞ் சிறுதொழும்பும் இம்மூவர்
ஒற்றா ளெனப்படு வார்.

arumaṟai kāvāta naṭpum perumaiyai
vēṇṭātu viṭṭolinta peṇpālum – yāṇṭānuñ
cerraṇ koṇṭāṭuñ ciṟuṭoḷumpum immūvar
orrā ḷenappaṭu vār.

1. A friend who cannot guard confidential secrets;
A woman who has forsaken grandeur without aspiring for it;
A paltry slave nurturing grievance in every place;
These three
Are said to equal spies.
2. The friend that guards not vital secrets, the woman who has
Abandoned for good what is glorious and the base serf
Who for ever nurtures inimical feeling:
These three are always to be designated as spies.
3. A friend who guards not great secrets, a wife who unmindful
of honour deviates from the path of Dharma by betraying

the faults of her husband, the menial who at any time (place)
angrily speaks ill of his master, these three are verily spies.

56. முந்தை யெழுத்தின் வரவுணர்ந்து பிற்பாடு
தந்தையுந் தாயும் வழிபட்டு – வந்த
வொழுக்கம் பெருநெறி சேர்தல் இம்மூன்றும்
விழுப்பநெறி தூராத வாறு.

muntai yeluttiṇ varavunarntu pirpātu
tantaiyun tāyum valipattu – vanta
voḷukkam peruneri cērtal immūṇrum
viḷuppaneri tūrāta vāru.

1. In youth becoming proficient in letters;
And then, a conduct worshipped by one's father and mother;
Being absorbed in the great path; –
These three
Shall never obstruct the excellent path of asceticism.
2. Learning while yet young, then taking to the adoration
Of parents and then pursuing the righteous paths of those
Endowed with unassailable character:
These three foster intact the way leading to salvation
3. Learning while young, then realizing the truths learnt,
obeying and paying homage to parents and so living;
treading the path of the virtuous, these three obstruct not
the noble path.

57. கொட்டி யளந்தமையாப் பாடலுந் தட்டித்துப்
பிச்சைபுக் குண்பான் பிளிற்றலுந் துச்சிருந்தான்
ஆளுங் கலங்கா முறுதலும் இம்மூன்றுங்
கேள்வியு ளின்னா தன.

koṭṭi yaḷantamaiyāp pātalun taṭṭittup
piccaipuk kuṇpāṇ piḷirralun tucciruntāṇ
āḷuṇ kalaṅkā muṇṭalum immūṇruṇ
kēlvīyu liṇṇā taṇa.

1. A song not in consonance with measured beats of time;
The boastful speech of one that eats by begging, clapping
his hands;

A petty tenant of a small portion desiring for the vessels of the land-lord; –

These three are miserable, even when heard about.

2. The song that cannot keep time, the din of the mendicant Who claps his hands seeking alms and the craving Of the tenant of a portion to come by his land-lord's utensils: Even to hear about these three is detestable.
3. Singing without concord to the tune, the prattle of the man clapping his hands going and begging for food, the sojourner in a rich household coveting the things used by the owner thereof, – these three are unpalatable to the ear (to hear).

58. பழமையை நோக்கி யளித்தல் கிழமையாற்
கேளி ருவப்பத் தழுவுதல் – கேளிராய்த்
துன்னிய சொல்லா வினந்திரட்டல் இம்முன்றும்
மன்னற் கிளையான் றொழில்.

paḷamaiyai nōkki yaḷittal kiḷamaiyār
kēli ruvappat taluvutal – kēlirāyt
tunṇiya collā liṇantiraṭṭal immūṇrum
maṇṇar kiḷaiyāṇ roḷil.

1. Making gifts considering old companionship;
Embracing with liberty making one's kinsmen happy;
Bringing people, through sweet words, together as relations;– These three
Are the work of a monarch's minister.
2. Continuing to help friends as in the past, fostering
And making happy the privileged kin and promoting
Solidarity among kith and kin through endearing words:
These three are enjoined on the crown-prince.
3. Patronizing the elders who had moved closely, with one's
forefathers; extending one's help with affection to one's kith
and kin to their satisfaction (and pleasure), gathering round
oneself with sweet words noble people to live as kith and
kin, – these three are the duties of the prince (minister).

59. கிளைஞர்க் குதவாதான் செல்வமும் பைங்கூழ்
விளைவின்கட் போற்றா னுழவும் – இளைனாய்க்
கள்ளுண்டு வாழ்வான் குடிமையும் இம்முன்றும்
உள்ளன போலக் கெடும்.

*kiḷaiñark kutavātān celvamum painkūḷ
vilāivinkaṭ pōrrā nūlavum – ilaiyaṇāyk
kaḷḷuṇṭu vālvān kuṭimaiyum immūṇrum
uḷḷaṇa pōlak keṭum.*

1. The wealth of one that is no help to one's kith and kin;
Cultivation by one incapable of guarding the good crop
grown;
The good lineage of one that lives like a fool drinking toddy;—
These three
While appearing to exist, shall disappear.
2. The wealth of him who helps not his relatives,
The husbandry of him who cannot guard the growing crops
and
The life of him who from his youth is an alcoholic:
These three seemingly exist but to perish eventually.
3. The wealth of one who helps not his kith and kin, the farming
of the tiller who fails to protect the green crops at the time
of yield, the life (family) of the man who while young
indulges in drink, these three though appearing prosperous
for a while, would go to rack and ruin.

60. பேஎப்பிறப் பிற்பெரும் பசியும் பாஅய்
விலங்கின் பிறப்பின் வெருவும் – புலந்தெரியா
மக்கட் பிறப்பி னிரப்பிடும்பை இம்முன்றும்
துக்கப் பிறப்பாய் விடும்.

*pēeyppirap piṇperum paciyyum pāay
vilankiṇ piṇappiṇ veruvum – pulanteriyā
makkaṭ piṇappi niraṇṇiṭumpai immūṇrun
tukkap piṇappāy viṭum.*

1. Excessive hunger when born as ghouls;
Frightful fear when born as leaping animals;
Painful begging when born as ignorant mortals; –
These three
Are births consigned to suffering.
2. The great esurience of that which is born as a ghoull,
The fear attached to the life of a pouncing beast
And the penury of the ignoramus which engenders misery:
The lives of these three are replete with misery.
3. Insatiable hunger of devilish birth (life), the fear of death
among fleeting animals (faunae), the indigence of human
beings steeped in ignorance, – these cause distress. These
three kinds of lives are grievous births.

61. ஐயறிவுந் தம்மை யடைய வொழுகுதல்
எய்துவ தெய்தாமை முற்காத்தல் – வைகலும்
மாநேற்கு மன்னர் நிலையறிதல் இம்முன்றும்
சீரேற்ற பேரமைச்சர் கோள்.

aiyaṛivun tammai yaṭaiya volukutal
eytuva teytāmai murkāttal – vaikalum
mārērku maṇṇar nilaiyaṛital immūṇrum
cīrēṇṇa pēramaiccar kōl.

1. A behaviour with one's five senses under one's self-
possession;
Prevention beforehand of imminent calamity, so that it does
not happen;
Day after day knowing the plight of kings in rivalry;–
These three
Are the resolute ends of great ministers of wide fame.
2. Leading a life with the five senses under control,
Forfending the onslaught of evil by foresight and possessing
The current knowledge of the state of hostile kings:
These three characterize the glorious minister.

3. Conducting one's life making the knowledge gained by the five senses serve (one) to advantage, preventing in advance the danger impending the king (state), collecting information by means of spies, the condition of enemy king (and taking precautionary measures), these three are objectives of renowned ministers.

62. நன்றிப் பயன்றுக்கா நாணியியுஞ் சான்றோர்முன்
மன்றிற் கொடும்பா ஓரைப்பானும் – நன்றின்றி
வைத்த வடைக்கலங் கொள்வானும் இம்மூவர்
எச்ச மிழந்துவாழ் வார்.

nanṛip payanṛukkā nāṇiliyuñ cāṇrōrmun
maṇṛir koṭumpā ṭuraippānum – nanṛinṛi
vaitta vaṭaikkalan koḷvānum immūvar
ecca miḷantuvāḷ vār.

1. A shameless fellow without gratitude for benefits done;
One that tells lies in a court of justice before the virtuously
wise;
One that, without goodness, makes one's own what is held
in trust;
These three
Shall live losing all their progeny.
2. The shameless ingrate, the utterer of cruel words
In the assembly of the great and the one who misappropriates
The articles entrusted to his safe-keeping:
These three will dwell deprived of their progeny.
3. The shameless one who values not the good done to him, the
one who bears false witness before the noble at court, the
one who viciously misappropriates the property entrusted by
another to his care, these three will lose their scions (and
fame) and live.

63. நோவஞ்சா தாரோடு நட்பும் விருந்தஞ்சும்
யிர்வளையை யில்லத் திருத்தலுஞ் – சீர்பயவாத்
தன்மையி லாள ரயனிருப்பும் இம்முன்றும்
நன்மை பயத்த வில.

nōvañcā tārōṭu naṭpum viruntañcum
yīrvaḷaiyai yillat tiruttaluñ – cīrpayaṅvāt
taṇmaiṭi lāla rayaliruppum immūnrum
naṇmai payatta lila.

1. Friendship with those who don't fear to inflict suffering;
Having at home a wife who fears to entertain guests;
Having a neighbour with no traits to render anything
beneficial;—
These three
Shall never bear any good.
2. One's friendship with those who feel not one's misery,
Living with the wife who is alarmed by the advent of guests
And living with inglorious neighbours:
These three are absolutely devoid of any good.
3. Friendship with people who dread not danger (affliction,
grief, disease); living with a wife who dreads honouring
guests, living as neighbour to ill-natured families, – these
three bear not any good fruit.

64. நல்விருந் தோம்பலின் நடட்டாளாம் வைகலும்
இப்புறஞ் செய்தலி னீன்றதாய் – தொல்குடியின்
மக்கட் பெறலின் மனைக்கிழத்தி இம்முன்றும்
கற்புடையாள் பூண்ட கடன்.

nalvirun tōmpalin naṭṭālām vaikalum
ilpurañ ceytali nīṇratāy – tolkuṭiyiṇ
makkaṭ peraliṇ maṇaikkilatti immūnruṇ
karpuṭaiyāl pūṇṭa kaṭaṇ.

1. To be a willing host in entertaining good-natured guests;
To be a mother in guarding well the sanctity of home every
day;

To be the rightful lady in bringing up children of an ancient line;

These three

Are the duties that a woman of chastity dons.

2. As a friend she must feed the goodly guests,
As a mother she must daily foster domestic dharma
And as a wife she must beget sons to perpetuate the hoary family-line:

These three are the duties of a chaste woman.

3. A wife who honours good guests is a friend (to her husband);
a wife who ever safeguards household Dharma is a mother;
one who bears children befitting the ancient household is a true wife, – these three are the duties of a chaste wife.

65. அச்சம் அலைகடலிற் றோன்றலு மார்வுற்ற
விட்டகல கில்லாத வேட்கையுங் – கட்டிய
மெய்நிலை காணா வெகுளியும் இம்மூன்றும்
தந்நெய்யிற் றாம்பொரியு மாறு.

*accam alaikaṭalir rōṇṇalu mārvarra
viṭṭakala killāta vēṭkaiyuṅ – kaṭṭiya
meynilai kāṇā vekūḷiyum immūṇṇum
tanneyyir rāmporiyu māru.*

1. Recurring fear as the recurring waves of the sea;
A desire not to give up and leave things held in affection;
A foolish anger that sees not the true import in texts enshrined;–

These three

Are like being fried in one's own ghee.

2. Recurrence of fear like waves in the sea, persistence of
Desire clinging to things enjoyed and wrath that prevents
The true understanding of texts: these three are akin
To getting themselves fried in the ghee which is their own.

Note: Cows, sheep and the like yield milk from which ghee is obtained. These are killed and their flesh is fried in the very ghee that is obtained from them.

3. The cropping up of fear (at heart) like the waves of the sea, the attachment that fails to fall off from things enjoyed, the simplicity of understanding not (irritability of temper that makes one blind to) the truth imbedded in great works, these three are things that fry in the boiling ghee (oil) of one's own making (like sheep's flesh boiling in the ghee yielded by it).

66. கொழுநனை யில்லாள் கறையும் வழிநிற்கும்
சிறுநாளில் லாதான்கை மோதிரமும் – பற்றிய
கோல்கோடி வாழு மரசனும் இம்முன்றும்
சால்போடு பட்ட தில.

koḷunaṇai yillāl karaiyum valinirkum
cirṛālil lātāṇkai mōtiramum – parriya
kōlkōṭi vālu maracaṇum immūṇrum
cālpōṭu paṭṭa tila.

1. The menstrual periods of one that has lost her husband;
A ring in the hand of one that has no obedient servant;
A king who rules bending the sceptre that he holds;
These three
Are not accompanied with virtuous benefit.
2. The monthlies of a woman without a husband, the manual
Gestures of one without a servant and the monarch
Who rules the realm bending his sceptre:
These three are not at all great;

Note: The word ['motiram' is probably derived from 'mudra' – the sign made with fingers. A servant knows of the manual signs made by his master and carries out his master's commands expressed through gestures. Of what avail are such gestures of a person who is without a servant? If motirum means 'a signet ring' then the purpose of the verse is this: "A servant is entrusted with his master's signet ring to effect some important transactions. The ring vests him with authority to act on behalf of his master."

1. Wealth that prompts one to give to the have-nots;
A rectitude that reflects over impermanence in this world;
A purity that inflicts pain on no living being; –
These three
Are there among people who know what is good.
2. Wealth utilized in relieving the distressed indigent,
Living ever aware of the phenomenal ephemerality
And purity in action that harms no living being:
These three abound in them that know what indeed is good.
3. The possession of a heart to help the needy, of a mind to
ponder on the transitoriness of things of the world, of a
purity of heart that does not grieve any life, – these three
belong to those who understand Dharma.

69. அருந்தொழி லாற்றும் பகடுந் திருந்திய
மெய்நிறைந்து நீடிருந்த கன்னியும் – நொந்து
நெறிமாறி வந்த விருந்தும் இம்மூன்றும்
பெறுமா றறிய பொருள்.

*aruntoḷi lārṛrum pakaṭun tiruntiya
meyniraintu nītirunta kanniyum – nontu
nerimāri vanta viruntum immūṇrum
perumā rariya poruḷ.*

1. A bull that does onerous tasks;
A virgin, of blemishless and wholesome mien long unmarried;
A guest that has lost his way suffering from hunger;
These three
Are rare things to have for succour and relief.
2. A bull that works hard, the virgin – full beautiful –,
Remaining unmarried over the years and the guest
Who arrives distressed, having missed his way:
These three are rare to be met with.
3. The bullock that can work hard, a lonely maiden who
maintains her chastity for long, a hungry guest come astray,
these three are precious things.

70. காவோ டறக்குளந் தொட்டானு நாவினால்
வேதங் கரைகண்ட பார்ப்பானும் – திதிகந்
தொல்வது பாத்துண்ணு மொருவனும் இம்முவர்
செல்வ ரெனப்படு வார்.

kāvō ṭarakkulan toṭṭānu nāviṇāl
vētaṅ karaikaṇṭa pārppānum – tītikan
tolvatu pāttuṇṇu moruvaṇum immūvar
celva reṇappatu vār.

1. One that has dug a tank with a grove of trees;
A Brahmin, who by the
Vedas on his tongue, has seen the shore of Truth;
Abjuring evil, one that eats sharing the food one can;
These three
Are said to be wealthy men.
2. The one who rears a garden and digs a tank for the use
Of the righteous, the chanter of the Vedas who knows their
end
And the one who shares his righteously-earned wealth
With others: these indeed are the truly opulent ones.
3. One who besides rearing a grove has dug up tanks in charity,
the Anthanar who has studied the scripture (sacred books)
and understood the truths imbedded in them, the householder
who eschewing evil shares what he earns with others (as
prescribed in the shastras), – these three are the really rich
(opulent).

71. உடுத்தாடை யில்லாதார் நீராட்டும் பெண்மீர்
தொடுத்தாண் டவைப்போர் புகலும் – கொடுத்தளிக்கும்
ஆண்மை யுடையவர் நல்குரவும் இம்மூன்றும்
காண வரியவென் கண்.

uṭuttāṭai yillātār nīrāṭṭum peṇṭīr
toṭuttāṇ ṭavaippōr pukalum – koṭuttaliṅkum
āṇmai yuṭaiyavar nalkuravum immūnrum
kāṇa variyaven kaṇ.

1. Those with no clothes to wear bathing in water;
Women contesting a dispute entering a duel before an assembly;
Those with charitable manliness in indigent circumstances;—
These three
My eyes discover as rare spectacles.
2. The bathing in water by them who have no clothes to wear,
Entry of women to contend in tribunals where they have
Preferred complaints and the penury of manly givers:—
These three alas, are not to be witnessed by my eyes.
3. The bathing of people in water without any wear, women
suing and disputing in court, the indigence of the manly
benevolent, these three are sights that my eyes cannot bear
(put up with).

72. நிறைநெஞ் சுடையானை நல்குர வஞ்சும்
அறனை நினைப்பானை யல்பொரு ளஞ்சும்
மறவனை பெய்வுயிரு மஞ்சும் இம்முன்றும்
திறவதிற் தீர்ந்த பொருள்.

niṟaineñ cuṭaiyāṇai nalkura vañcum
araṇai ninaippāṇai yalporu lañcum
maṟavaṇai yevvuyiru mañcum immūṇrum
tīravatir rīrnta poruḷ.

1. Indigence lies in fear of one with a satisfied heart;
Sin lies in fear of one that thinks on righteousness;
All lives lie in fear of a fierce warrior; —
These three
Are conclusively the mightiest things.
2. Penury dreads to approach a man of contentment,
Sin fears to approach him whose thoughts are poised in
Dharma and all living beings are scared of a ruffian:
These three are certainly a triad of dread.
3. Adversity dreads an upright man (one who controls his
passion); sin is afraid of the man of charity; all lives dread
the murderer — these three are undoubted truths.

73. இரந்துகொண் டொண்பொருள் செய்வ மென்பானும்
பரந்தொழுகும் பெண்பாலைப் பாசமென் பானும்
விரிகட லூடுசெல் வானும் – இம்மூவர்
அரிய துணிந்துவரும் வார்.

irantukoṇ ṭoṇporuḷ ceyva menpānum
parantoḷukum peṇpālaip pācamen pānum
virikata lūtucel vānum immūvar
ariya tuṇintuvāl vār.

1. One that says that he will make opulent wealth through begging;
One that says that a woman who cohabits with all is full of love;
One that journeys through the wide oceans;
These three
Live resolved on rarest of accomplishments.
2. He who asserts that he will acquire great wealth
By mendicancy and he who claims that he is the loved
One of a harlot and he who is out to fare through the wide sea:
These three lead but venturesome lives.
3. One living by beggary who says he will amass well earned riches; one who expects love from a harlot who embraces many; one (a merchant) who ventures into the high seas for trade without proper equipment for the voyage, these three are people who live attempting the impossible.

74. கொலைநின்று தின்றொழுகு வானும் பெரியவர்
புல்லுங்காற் றான்புல்லும் பேதையும் – இல்லெனக்கொன்
றீகென் பவனை நகுவானும் இம்மூவர்
யாதுங் கடைப்பிடியாதார்.

kolainiṇru tinṇoḷuku vānum periyavar
pulluṅkār rānpullum pētaiyum – illenakkon
riken pavaṇai nakuvānum immūvar
yātuṅ kaṭaippiṭiyā tār.

1. Steeped in killing, one that lives feeding on flesh;
Patronised by the great, the fool that patronises them as his equals;
One that laughs at him that begs for food as he has nothing to eat; –
These three
Are men who follow no good, whatsoever.
2. He who kills and subsists on flesh and the fool who,
When embraced by the great, reciprocates it
And he who jeers at the destitute who seeks alms:
These three pursue nothing good whatsoever.
3. One taking to the killing of lives and eating their flesh; a simpleton who (considering himself their equal) embraces in return the great who embrace him with affection, one who derides the person who asks for alms, – these three are people who do not have any good principles in life.

75. வள்ளன்மை புண்டான்கட் செல்வமும் உள்ளத்
துணர்வுடையா னோதிய நூலும் – புணர்வின்கட்
டக்க தறியுந் தலைமகளும் இம்முன்றும்
பொத்தின்றிக் காழ்த்த மரம்.

vallaṇmai pūṇṭāṇkaṭ celvamum ullat
tuṇarvuṭaiyā ṇōtiya nūlum – Puṇarvin̄kaṭ
ṭakka taṟiyun talaimakanum immūnrum
pottin̄rik kāl̄tta maram.

1. Wealth in one that dons the virtue of charity;
Books learnt by one reflecting in his mind over their truths;
A leader that knows what is good for men who seek him;–
These three
Are stout trees with no hollows in them.
2. The wealth of him whose jewel is liberality, the texts
Mastered by him of true understanding and the chief
Who divines and supplies the needs of his associates:
These three are like stately trees with cavities none.

3. The wealth of a man who does acts of benevolence, the learning acquired by a man of understanding, the chief who knows what best to do to those who seek his patronage, these three are akin to trees that grow hard and compact without any hollow.

76. மாரிநாள் வந்த விருந்தும் மனம்பிறிதாய்க்
காரியத்திற் குன்றாக் கணிகையும் – வீரியத்து
மாற்ற மறுத்துரைக்குஞ் சேவகனும் இம்மூன்றும்
போற்றற் கரியார் புரிந்து.

mārināl vanta viruntum maṇampirītāyk
kāriyattir kuṇṛāk kaṇikaiyum – vīriyattu
mārṛa maṛutturaikkuṇ cēvakaṇum immūṇrum
pōrrar kariyār purintu.

1. The guests that approach on a rainy day;
The harlot that does her work well, while her heart is elsewhere;
The servant who disobeys the command in the valorous
field;—
These three
Are rarely treated well with understanding.
2. Guests on a rainy day, the harlot whose mind is elsewhere
But is still bent on work with undiminished zeal
And the warrior who in a heroic battle speaks against the
orders
Issued to him: these three deserve no praise at all.
3. The guest who has arrived on a rainy day, the courtesan who
unaffected by love keeps a vigilant eye on her income, the
warrior who in the field of battle at the critical moment of
victory boldly opposes the words of compassion spoken by
the chief to the enemy (and fights), these three are to be looked
after with care.

77. கயவரைக் கையிகந்து வாழ்தல் நயவரை
நள்ளிருளுங் கைவிடா நட்₂டொழுகல் – தெள்ளி
வடுவான வாராமற் காத்தல் இம்மூன்றும்
குடிமாசி லார்க்கே யுள.

*kayavaraik kaiyikantu vāṭtal nayavarai
nalliruluṅ kaiviṭā naṭṭolukal – telli
vaṭuvāṇa vārāmar kāttal immūṇrum
kuṭimāci lārkkē yula.*

1. To live avoiding the company of the lowly wicked;
To so befriend men of virtue as not to forsake them in the
dead of night;
Enquiring well, to prevent the disgraceful from occurring; –
These three
Are there only among men of faultless line.
2. To live dissociated from the base, not to forsake
The just even when assailed by dark forces
And to safeguard oneself from the onslaught of sins:
These three are possible only for the spotlessly-born.
3. Keeping aloof from the wicked, befriending the noble and
maintaining that friendship through thick and thin, guarding
oneself, after due investigation, against sinful deeds, these
three are acts only of people of noble birth.

78. தூய்மை யுடைமை துணிவாந் தொழிலகற்றும்
வாய்மை யுடைமை வனப்பாகுந் – தீமை
மனத்தினும் வாயினுஞ் சொல்லாமை இம்மூன்றும்
தவத்திற் றருக்கினார் கோள்.

*tūymai yuṭaimai tuṇivān toḷilakarrum
vāymai yuṭaimai vaṇappākun – tīmai
maṇattinūm vāyiṇuṅ collāmai immūṇrum
tavattir rarukkiṇār kōḷ.*

1. Resoluteness in purity;
Truth that widens the scope of one's work;

Non-utterance of attractive evil either in heart or by mouth;—
These three
Are the principles of those in ecstatic penance.

2. Possession of purity, the capacity to gain the beauty
Of truly interpreting the deeds of the great and refraining
From thinking or speaking of evil: these three are
The guiding principles of the steadfast tapaswis.
3. Keeping pure of heart (purity of heart), being
straightforward and flawless in the exposition of the
profound truths and goodly acts as found in Dharmic books,
avoiding even thought of evil and of giving expression to
it, — these three are the objectives of those who have taken
to asceticism with pride.

79. பழியஞ்சான் வாழும் பசுவு மழிவினாற்
கொண்ட வருந்தவம் விட்டானும் — கொண்டிருந்
தில்லஞ்சி வாழு மெருதும் இவரமுவர்
நெல்லுண்ட நெஞ்சிற்கோர் நோய்.

*paḷiyañcāṇ vālum pacuvu maḷivinār
koṇṭa varuntavam viṭṭānum — koṇṭirun
tillañci vālu merutum ivarmūvar
nelluṇṭa neñcirkōr nōy.*

1. One of bovine inertia that lives fearless of disgrace;
One that for loss of health, forsakes one's rare penance
undertaken;
One, like the bull, lives fearing the householder's life
undertaken;
These three
While feeding on rice, are a disease to the heart.
2. He who appearing docile like a cow lives fearless of blame,
He who forsook tapas assailed by loss (of health) and he
Who, afraid of his chosen wife, lives like a yoked bull
The rice that these three eat turns into coronary malady.

3. The prosperous living of one who dreads not sin, the man who breaks away from asceticism undertaken by him, when obstacles assail his path, the husband who meekly submits, like a bull, to the yoke of her whom he has taken to wife, these three eating and living are a source of pain to the heart of right-minded people.

80. முறைசெய்யான் பெற்ற தலைமையு நெஞ்சில்
நிறையிலான் கொண்ட தவமும் – நிறையொழுக்கந்
தேற்றாதான் பெற்ற வனப்பும் இம்மூன்றும்
தூற்றின்கட் டுவிய வித்து.

muraiceyyān perra talaimaiyu neñcil
niraiyilān koṇṭa tavamum – niraiyolukkan
tērrātān perra vanappum immūnrum
tūrrinkaṭ tūviya vittu.

1. Leadership got by one who fails to be just;
Penance undertaken by one without wholesomeness in heart;
Beautiful features got by one who knows no wholesome conduct;—
These three
Are seeds sown in a thorny bush.
2. The chieftainship of him that knows no proper administration,
The tapas of him whose heart is not pervaded by propriety
And the pulchritude of the one lacking in character:
These three are like seeds sown in a bush.
3. The leadership got by one not capable of managing things properly, asceticism assumed by one who is not firm-willed, the beauty of the man who knows not to tread the path of absolute virtue, these three are akin to the seeds sown amidst the reeds.

81. தோள்வழங்கி வாழுந் துறைபோற் கணிகையும்
நாள்கழகம் பார்க்கு நயமிலாச் சூதனும்
வாசிகொண் டொண்பொருள் செய்வானும் இம்மூவர்
ஆசைக் கடலுளாழ் வார்.

tōlvalaṅki vālun turaipōr kaṇikaiyum
nālkalakam pārkkū nayamilāc cūṭaṇum



*vācikoṇ ṣoṇporuḷ ceyvāṇum immūvar
ācaik kaṭaluḷāḷ vār.*

1. Wharf-like whores that live by lending their shoulders for embrace;

The unjust gambler that seeks daily the dicer's den;

One that makes opulent wealth by grabbing exorbitant usury;

These three

Shall be drowned in the ocean of greed.

2. The harlot who like a common bathing-ghat, lives embracing
Visitors who pay her, the base gambler who daily hankers
after

The gambling houses and the usurer who amasses great
wealth

Through usury: these three perish, drowned in the sea of
avarice.

3. The courtesan who like a common bathing-ghat in a pond
or river lives by offering her shoulders for the enjoyment of
many people, the wicked gambler who is on the daily look
out for a new place to gamble and so gambles, the usurer
who amasses wealth by exacting exorbitant interest, – these
three will merge in the sea of greed.

82. சான்றாருட் சான்றா னெனப்படுத லெஞ்ஞான்றுந்
தோய்ந்தாருட் தோய்ந்தா னெனப்படுதல் – பாய்ந்தெழுந்து
கொள்ளாருட் கொள்ளாத கூறாமெ இம்முன்றும்
நல்வாள் வழங்கு நெறி.

*cāṇṛāruḷ cāṇṛā neṇappaṭuta leññāṇrun
tōyntāruḷ tōyntā neṇappaṭutal – pāynteluntu
koḷḷāruḷ koḷḷāta kūṛāmai immūṇrum
nallāḷ vaḷaṅku neri.*

1. To be recognized as the most virtuous among the virtuous;
To be recognized as the most faithful among those loyal at all
times;

Not to speak words that would be rejected by those ready to
pounce up and reject always;
These three
Are codes of conduct observed by good-natured men.

2. To be hailed as supremely virtuous by the virtuous, to be
always
Honoured as the best of friends by friends and to refrain
from
Wasting words with them who vehemently disagree:
These three pave the way for the goodly ones.
3. To be deemed the noblest among the noble, to be deemed as
close with friends through thick and thin, to refrain from giving
expression to one's ideas to people who do not
enthusiastically come forward to adopt them, – these three
are the ways of the good-natured.

83. உப்பின் பெருங்குப்பை நீர்படியி னில்லாகும்
நட்பின் கொழுமுளை பொய்வழங்கி னில்லாகும்
செப்ப முடையார் மழையனையார் இம்மூவர்
செப்பநெறி தூராத வாறு.

uppiṇ peruṅkuppai nīrpatiṇi nillākum
naṭṭiṇ koḷumuḷai poṇṇaḷaṅki nillākum
ceppa muṭaiyār maḷaiyaṇaiyār immūvar
ceppaneri tūṛāta vāru.

1. A big heap of salt, if washed by water, will disappear;
The bud of friendship sprouting up, if attended with lies,
will vanish;
Men of impartial justice are like the rains; –
These three
Guard the channel of justice from being silted.
2. Awash, the huge salt-heap vanishes; the well-formed sprout
Of friendship perishes when tainted by falsehood;
The impartial are like unto the timely downpour.
These three guard the goodly path from blockage.

3. A vast heap of salt will melt away when water flows into it; the luscious sprout of friendship will perish (wither) at the touch of falsehood; men of equity are akin to rain (that does good to all). These three are the means by which obstacles to the path of righteousness are removed.

84. வாய்நன் கமையாக் குளனும் வயிறாரத்
தாய்முலை யுண்ணாக் குழவியுஞ் சேய்மரபிற்
கல்விமாண் பில்லாத மாந்தரும் இம்மூவர்
நல்குரவு சேர்ப்பட் டார்.

vāyanaṁ kamaiyāk kuḷaṇum vayiṛārat
tāymulai yunnāk kuḷaviyuṅ cēymarapiṛ
kalvimāṇ pillāta māntarum immūvar
nalkuravu cērappaṭ ṭār.

1. A tank the mouth of whose feeding channel is not well-built;
A child that has not suckled its mother's breast to the fill;
Men who are without the greatness of learning in a great
tradition;—
These three
Are men approached by poverty.
2. The pool whose feeding source is ill-formed, the child
That feeds not full on its mother's breast-milk
And the man uninformed by traditional learning:
These three indeed are the impoverished ones.
3. The pond without a proper water source, the babe that sucks
not its fill from its mother's breasts, people who have not
acquired profound knowledge in a systematic way at the feet
of traditionally great teachers, — these three people are
steeped in adversity.

85. எள்ளப் படுமரபிற் றாகலு முள்பொருளைக்
கேட்டு மறவாத கூர்மையும் முட்டின்றி
யுள்பொருள் சொல்லு முணர்ச்சியும் இம்மூன்றும்
ஒள்ளிய வொற்றாட் குணம்.

ellaṭṭu paṭumarapir rākalu muḻporuḷaik
kēṭṭu maravāta kūrmaiyum muttinri
yuḻporuḷ collu muṇarcciyum immūnrum
olḷiya vorrāṭ kuṇam.

1. To be counted as one of a tribe to be laughed at by enemies;
To be sharp enough not to forget the inner import of what is
heard;
To report the inner import with feeling and with no difficulty;—
These three
Are the aspects that characterise an intelligent spy.
2. To be held in disesteem by foes, to be sharply alive
To the import of what one has heard with care and to give
Without let or hindrance, an accurate report of the message:
These three characterize a percipient spy.
3. The characteristics (qualities) of a spy are: His acts should
not attract the attention of his enemies and bring contempt
for his ways; he should be shrewd enough to probe into the
secrets of enemies and keep them in mind; he should possess
the power to give suitable expression to the secrets to his
king.⁸

86. அற்புப் பெருந்தளையாப்பி நெகிழ்ந்தொழிதல்
கற்புப் பெரும்புணை காதலிற் கைவிடுதல்
நட்பி னயநீர்மை நீங்க லிவையுமன்றும்
குற்றந் தருஉம் பகை.

arpup peruntaḷai yāppi nekiḷntolital
karpup perumpuṇai kātaliṭ kaiviṭutal
naṭpi ṇayanīrmai nīṅka livaimūnrum
kurran tarūum pakai.

⁸ Cf. Kural: ஆதி: ஒற்றாடல்

1. A strong bond of love, its binding force loosened to forsake;
Out of love for riches, the mighty boat of learning to
relinquish;
Out of one's friendship, the virtue of impartiality to desert;—
These three
Are enemies that bring infamy.
2. To snap the great bond of love, to forsake the boat
Of learning lured by wealth and deviating from
Impartiality where friendship is involved:
These three inimical things breed offences.
3. The great bond of love (to all lives) loosening and leaving
one altogether, one's forsaking the ample float of learning
out of a greed for other worldly possessions, deviating from
the path of equity out of consideration for friendship, — these
three are one's foes that bring in blemish in their fold.

87. கொல்வது தானஞ்சான் வேண்டலுங் கல்விக்
ககன்ற வினம்புகு வானும் இருந்து
விழுநிதி குன்றுவிப் பாணு இம்முவர்
முழுமக்க ளாகற்பா லார்.

kolvatu tāṇaṇcāṇ vēṇṭaluṇ kalvik
kakaṇṇa viṇampuku vāṇum iruntu
viluniti kuṇṇuvip pāṇu immūvar
muḷumakka ḷākarpā lār.

1. One that fears not to kill whatever he desires to kill;
One that mingles with a group distanced from education;
One that diminishes great wealth in effortless ease;
These three
Are destined to become absolute dolts.
2. The one who is prone to kill willingly, the one who is
Associated with the company of the utterly unlettered
And the one who otiosely wastes one's huge ancestral
wealth:
These three eventually emerge as fools.

3. One who, without dreading, desires to kill lives, one who seeks friendship with those who are devoid of learning, one who with out exerting himself diminishes the vast riches already accrued, these three are people who head towards stupidity.

88. பிணிதன்னைத் தின்னுங்காற் றான்வருந்து மாறும்
தணிவில் பெருங்கூற் றுயிருண்ணு மாறும்
பிணைசெல்வ மாண்பின் றியங்கல் இவைமூன்றும்
புணையி னிலைகலக்கு மாறு.

piṇitannait tinṇunkār rāṇvaruntu mārum
taṇivil perunkūr ruyiruṇṇu mārum
piṇaiceiva māṇpiṇ riyaṅkal ivaimūṇrum
punaiyi nilaikalakku māru.

1. The way one suffers when one is eaten away by sickness;
The way one's life is eaten away by
Death of unappeased hunger;
The way fortunes that bring kinship change their functions
too;—
These three
Confound the plight of men as a rocking boat.
2. The way one grieves besieged by illness, the way one lives
To be eaten away by the great
Death mercilessly and the way
The bracing wealth vamooses;
These three are verily like a wobbling bark.
3. The way one is grieved when disease afflicts him, the way
great Yama puts one to grief while snatching away life (from
the body), the transitory way in which wealth that attracts
kith and kin leaves one's hands, these three are ways in
which the raft of the mind is shaken (in the sea of life).

89. அருளினை நெஞ்சத் தடைகொடா தானும்
பொருளினைத் துவ்வான் புதைத்துவைப் பானும்
இறந்தின்னா சொல்லகிற் பானும் இம்மூவர்
பிறந்தும் பிறந்திலா தார்.

aruḷiṇai neñcat taṭaikoṭā tāṇum
poruḷiṇait tuvvāṇ putaittuvaip pāṇum
irantiṇṇā collakir pāṇum immūvar
pirantum pirantiḷā tār.

1. One that has not given room to mercy in one's heart;
 One that buries one's fortunes without enjoying them;
 One that speaks out harsh words without restraint;
 These three
 Are, though born, are not born at all.
2. One who has not filled one's heart with compassion,
 One who has buried one's wealth without enjoying it
 And the one who, unrestrained, articulates evil words:
 These three, though alive, yet live dead.
3. He who does not fill his heart with mercy (compassion); he
 who without making use of his wealth (either for himself or
 for others) buries it in the earth, he who wounds others by
 his excessively slanderous words, – these three though born
 as human beings are not deemed as such.

90. ஈதற்குச் செய்க பொருளை யறநெறி
 சேர்தற்குச் செய்க பெருநூலை – யாதும்
 அருள்புரிந்து சொல்லுக சொல்லை இம்மூன்றும்
 இருளுலகஞ் சேராத வாறு.

īṭarkuc ceyka poruḷai yaṇaneri
cērtarkuc ceyka perunūlai – yātum
aruḷpurintu colluka collai immūṇrum
iruḷulakaṇ cērāta vāru.

1. Make wealth in order to be given as charity;
 Make a great book in order to reach the path of
 righteousness;
 Speak words with understanding and mercy to all;
 These three
 Are the means to keep one away from the dark world of hell.
2. Earn wealth to give generously, cultivate great works
 To travel on the dharmic way and always wield

Words surcharged with grace: these three are
The means which barricade the passage to hell.

3. One should earn with a view to give (help others); one should acquire great learning to tread the path of Dharma; one should utter all words with mercy at heart, – these three are means by which one could keep away from hell.

91. பெறுதிக்கட் பொச்சாந் துரைத்த லுயிரை
யிறுதிக்கண் யாமிழந்தே மென்றன் – மறுவந்து
தன்னுடம்பு கன்றுங்கா னானுதல் இம்முன்றும்
மன்னா வுடம்பின் குறி.

perutikkaṭ poccān turaitta luyirai
yirutikkaṇ yāmilantē menraṇ – maruvantu
tannuṭampu kaṇṇunkā nānutaḷ immūṇṇum
maṇṇā vuṭampin kuri.

1. While obtaining good fortunes to speak forgetful of one's duties;
While the end approaches lamenting that we have lost our life;
While stricken with disease and the body shrinks sorrowing for the righteous deeds undone;
These three are the signs of the ephemeral body.
2. Ignoring and denigrating one's parents when they were alive,
Ruing the loss when they had passed away and feeling
Ashamed for good deeds undone when one's body is disabled
By disease: these three mark the transient embodiment.
3. Speaking derisively of one's parents and others when one is possessed of wealth, grieving for the loss when one loses such people, feeling ashamed of oneself (at not having done any Dharma so far) when one's body wastes away by disease, – these three are the marks of the transitoriness of the body.

92. விழுத்தினைத் தோன்றா தவனு மெழுத்தினை
யொன்று முணராத வேழையும் – என்றும்

இறந்துரை காழுறு வானும் இம்முவர்
பிறந்தும் பிறவா தவர்.

viluttinait tōnrā tavaṇu meluttinai
yonru munarāta vēlaiyum – enrum
iranturai kāmuru vāṇum immūvar
pirantum piravā tavar.

1. One not born in a line famed for righteousness;
The poor fool that has not learnt even a single letter;
One that loves to talk always without any restraint;
These three,
Though born, are not really born.
2. The one not born in a noble clan, the poor one
Who is utterly unlettered and the one who
For ever longs to indulge in futile logorrhoea:
These three, though born alive, are not truly alive.
3. One not come of a noble line, one utterly devoid of learning,
one ever inclined to indulge in unmannerly talk, – these
three though born as human beings are not to be deemed as
such.

93. இருளாய்க் கழியு மலகமு மியாதுந்
தெரியா துரைக்கும் வெகுள்வும் – பொருளல்ல
காதற் படுக்கும் விழைவும் இவைமுன்றும்
பேதைமை வாழு முயிர்க்கு.

irulāyk kaḷiyu mulakamu miyātun
teriyā turaikkum vekuḷvum – poruḷalla
kātar paṭukkum vīlavum ivaimūnrum
pētaimai vāḷu muyircku.

1. Worldly existence that passes in benighted ignorance;
Foolish anger that shouts out knowing nothing;
Greed that makes one love insubstantial nothings;–
These three
Through ignorance happen to living beings.

2. Life spent in wordly and murky ignorance, bawling
In ire, reckless of consequences, good or bad,
And the penchant to possess things utterly worthless: –
These three breed folly in human beings.
3. People leading a life of ignorance, indiscriminate words
uttered in anger, the craving of things evil, these three
engender ignorance in human beings.

94. நண்பிலார் மாட்டு நசைக்கிழமை செய்வானும்
பெண்பாலைக் காப்பிகழும் பேதையும் – பண்பில்
இழுக்கான சொல்லாடு வானும் இம்முவர்
ஒழுக்கங் கடைப்பிடியா தார்.

nanpilār māṭṭu nacaikkīlamai ceyvānum
penṇpālaik kāppikaḷum pētaiyum – paṇpil
iḷukkāṇa collāṭu vānum immūvar
oḷukkan' kaṭaippiṭiyā tār.

1. One that extends liberties of love to those unfriendly;
The fool who fails to protect his wife of feminine virtues;
One that bandies useless words full of blemish;
These three
Are men not faithful to virtuous conduct.
2. One desiring intimacy with the unfriendly, the ninny
Who fails to protect his wife and the one
Who wields base and flawed words:
These three are bereft of good character.
3. One who befriends an unworthy person, the stupid one who
scorns to protect his wife, one who indulges in indecent,
mean talk, – these three are people who tread not the path
of virtue.

95 அறிவமுங்கத் தின்னும் பசிநோயு மாந்தர்
செறிவமுங்கத் தோன்றும் விழைவுஞ் – செறுநரின்
வெவ்வுரை நோனா வெகுள்வம் இவைமூன்றும்
நல்வினை நீக்கும் படை.

arivaḷuṅkat tiṇṇum pacinōyu māntar
ceṛivaḷuṅkat tōṇrum viḷaivun̄ – ceṛunarīṇ
vevvurai nōṇḍā vekulvum ivaimūṇrum
nalviṇai nīkkum paṭai.

1. Painful hunger that eats away destroying one's intellect;
 Open greed that destroys the close association of good people;
 Uncontrolled anger that bears not the harsh words of enemies;
 These three
 Are instruments that drain one's good deeds.
2. Cruel esurience that sets at nought intellect, avarice
 That keeps one away from good company and anger which
 Disables one from bearing with the harsh words of foes:
 These three are the weapons which destroy good deeds.
3. The affliction of (great) hunger that blunts one's intelligence,
 the wish to keep off the noble, the impatience and wrath
 against the harsh words of one's enemies, these three are
 weapons that destroy a prosperous fate.

96. கொண்டான் குறிப்பறிவான் பெண்டாட்டி கொண்டன
 செய்வகை செய்வான் றவசி கொடிதொரிஇ
 நல்வகை செய்வா னரசன் இவர்தூவர்
 பெய்யெனப் பெய்யு மழை.

koṇḍāṇ kuripparivāl peṇḍāṭṭi koṇḍana
ceyvakai ceyvāṇ ravaci koṭitorū
nalvakai ceyvā naracaṇ ivarmūvar
peyyeṇap peyyu maḷai.

1. She, that understands the mind of her husband is a wife;
 He, that lives in the way he has vowed, is a man of penance;
 He, that relinquishes cruelty and does good, is a king;
 These three, –
 The rain, it rains, when they command.

2. She is the wife who divines the will of her husband,
He is the tapaswi who knows of the deeds which should be
done
And he is the king who, abstaining from evil, does good
To his subjects: these three can command rain at will.
3. A true wife is she who acts according to the wishes of her
husband; a true ascetic is he who does penance undertaken
in the proper way; a good ruler is he who avoids evil and
does good (to his subjects). These three, if they so command,
there will be rain (These three are akin to rains that pour
down at one's wish).

97. ஐங்குரவ ராணை மறுத்தலு மார்வுற்ற
எஞ்சாத நட்பினுட் பொய்வழக்கு – நெஞ்சமர்ந்த
கற்புடை யாளைத் துறத்தலும் இம்மூன்றும்
நற்புடை யிலாளர் தொழில்.

aiṅkurava rāṇai maruttalu mārṇurra
eñcāta naṭpinuṭ poyvalakku – neñcamarnta
kaṛpuṭai yāḷait turattalum immūnrum
naṛpuṭai yilālar toḷil.

1. Disobeying the commands of one's five preceptors;
Dealing in lies to friends kind and waxing in affection;
Desertion of one's chaste wife enthroned in one's heart;
These three
Are the work of men devoid of goodness.
2. Disobeying the pentad of elders (the king, the teacher, the
two parents
And the elder brother), uttering falsehoods to loving friends
And dethroning from one's heart and deserting one's wife:
These three are done by them who are unrighteous.
3. Opposing the words of one's ruler, teacher, mother, father
and elder brother, uttering lies to intimate friends, forsaking
a chaste and loving wife, – these three are acts of those who
tread not the path of Dharma.

98. செந்தீ முதல்வ ரறநினைந்து வாழ்தலும்
 வெஞ்சின வேந்தன் முறைநெறியிற் சேர்தலும்
 பெண்பால் கொழுநன் வழிச்செலவும் இம்மூன்றும்
 திங்கண்மும் மாரிக்கும் வித்து.

centī mutalva raraninaintu vāltalum
veñciṇa vēntaṇ muraineriyiṛ cērtalum
peṇpāl koḷunaṇ valiccelavum immūṇrum
tinkaṇmum mārikkum vittu.

1. Foremost of
 Brahmins of radiant fire living vigilant of righteousness;
 King of great rage steadfast in the path of justice;
 Women faithful to the path of their husbands;
 These three,
 Are the seeds of rain, thrice-a-month.
2. The dharmic life of the fosterers of the ruddy sacrificial fire,
 The king who is poised in justice even when fiercely angry.
 And the wife who follows her husband in his footsteps:
 Thanks to these three, it rains thrice a month.
3. Anthanars who make the red sacrificial fire treading the path
 of Dharma chalked out for them, the deadly wrathful king
 taking to righteous rule of his land, the wife living in concord
 with her husband, these three sow the seeds of showers thrice
 over every month.

99. கற்றாரைக் கைவிட்டு வாழ்தலுங் காமுற்ற
 பெட்டாங்கு செய்தொழுகும் பேதையும் – முட்டின்றி
 அல்லவை செய்யு மலவலையும் இம்மூவர்
 நல்லுலகஞ் சேரா தவர்.

karrāraik kaivittu vāltaluṇ kāmurra
peṭṭāṅku ceytolukum pētaiyum – muṭṭiṇṇi
allavai ceyyu malavalaiyum immūvar
nallulakaṇ cērā tavar.

1. One that lives forsaking the company of the learned-wise;
The fool that does things according to his whims and fancies;
The talkative rogue that does unacceptable things without
let or hindrance;
These three
Are men who never reach the goodly world of heaven.
2. The one that lives distanced from the company of the learned,
The ninny who leads a vagarious life and the garrulous
One who does evil uninterruptedly:
These three will never reach the heavenly world.
3. One who forsakes the learned and lives apart, the foolish
one who acts in the way he pleases, the stupid one who
fearlessly does things evil, these three do not attain salvation.

100. பத்திமை சான்ற படையும் பலர்தொகினும்
எத்துணையு மஞ்சா வெயிலரனும் – வைத்தமைந்த
எண்ணி னுலவா விழுநிதியும் இம்முன்றும்
மண்ணாளும் வேந்தர்க் குறுப்பு.

pattimai cāṇra paṭaiyum palartokiṇum
ettunaiyu mañcā veyilaraṇum – vaittamainta
eṇṇi nūlavā viḷunītiyum immūṇṇum
maṇṇāḷum vēntark kuruppu.

1. An army that reposes confidence and trust;
Though many attack, a fortress, not a bit in dread,
A rich treasury, well established, immeasurable to numbers;
These three,
Are the limbs of monarchs that rule the earth.
2. An absolutely loyal army, the defending walls remaining
Impregnable even when multitudinous foes besiege them
And immense wealth that defies reckoning: these three
Are the equipments of the ruler of the realm.
3. A greatly loyal army, a high-walled fort that could not ever
be stormed even by a large enemy-force, the possession of
rightly earned immeasurable wealth, – these three are things
inevitable to kings who rule the land.

திரிகடுகம்

GLOSSARY

அ

அகறல்	(9)	<i>akaral</i>	: abandoning
அட்டு	(8)	<i>aṭṭu</i>	: to kill
அரில்	(1)	<i>aril</i>	: fault, defect, blemish
அருந்ததி	(1)	<i>aruntati</i>	: the wife of sage Vasishta, the paragon of 'chastity'
அலந்தார்	(41)	<i>alantār</i>	: the distressed
அலவலை	(34)	<i>alavalai</i>	: worries caused by distress and the like
அலைப்பான்	(45)	<i>alaippāṇ</i>	: one who forces or compels
அழுக்காறு	(30)	<i>aḷukkāru</i>	: envy
அழுங்க(ல்)	(95)	<i>aḷuṅkal</i>	: quelling
அளறு	(24)	<i>aḷaru</i>	: hell
அற்பு	(86)	<i>arpu</i>	: (அன்பு) love
அறப்புறம்	(25)	<i>aṇappuṇam</i>	: choultry

ஆ

ஆற்றான்	(45)	<i>ārrāṇ</i>	: the incapable person
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இ

இடும்பை	(60)	<i>iṭumpai</i>	: trouble, suffering
இருள்	(93)	<i>iruḷ</i>	: ignorance
இருளுலகம்	(90)	<i>iruḷulakam</i>	: hell
இலிங்கி	(17)	<i>ilinki</i>	: ascetic
இழுக்கல்	(14)	<i>iḷukkal</i>	: deviation, slipping
இளங்கிளை	(13)	<i>iḷaṅkiḷai</i>	: son(s)
இறந்து	(92)	<i>iṇantu</i>	: exceeding the limit

ஈ

ஈர்வளை	(63)	<i>īrvalai</i>	: wife
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உ

உழந்து	(5)	<i>uḷantu</i>	: to roam, wander
உள்ளல்	(7)	<i>uḷḷal</i>	: snipe
உறல்	(37)	<i>uṇal</i>	: befitting

ஊமன்	(7)	<i>ūmaṇ</i>	: one who is dumb
ஊராண்மை	(6)	<i>ūrāṇmai</i>	: commanding influence in a locality

எ

எச்சம்	(62)	<i>eccam</i>	: issue, progeny
எஞ்ஞான்றும்	(82)	<i>eññāṇrum</i>	: at all times, always
எயில்	(100)	<i>eyil</i>	: fortress
எல்	(19)	<i>el</i>	: night; also day
எள்ள	(85)	<i>ella</i>	: to reproach, to scorn

ஐ

ஐங்குரவர்	(97)	<i>aiṅkuravar</i>	: the five elders entitled to respect viz., king, teacher, mother, father and elder brother
ஐயறிவு	(61)	<i>aiyaṛivu</i>	: knowledge gathered through the five senses

ஒ

ஒரீஇ	(96)	<i>orī</i>	: to avoid, to escape
ஒல்வது	(26)	<i>olvatu</i>	: possible
ஒற்றாள்	(85)	<i>orrāl</i>	: spy

ஓ

ஓம்பல்	(64)	<i>ōmpal</i>	: to foster
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க

கண்ணகல்	(Inv.)	<i>kaṇṇakal</i>	: wide, extensive
கணக்காயர்	(10)	<i>kaṇakkāyar</i>	: teacher (s)
கதழ்ந்து	(53)	<i>kataḷntu</i>	: to be hasty, impetuous
கதித்து	(20)	<i>katittu</i>	: well-grown
கரப்பான்	(45)	<i>karappāṇ</i>	: one who conceals
கலமயக்கம்	(39)	<i>kalamayakkam</i>	: licking spittle
கலி	(46)	<i>kal</i>	: bridle
கழகம்	(42)	<i>kaḷakam</i>	: gambling house
கலியாதான்	(11)	<i>kaḷiyāṭāṇ</i>	: a teetotaller
கற்பு	(86)	<i>karpu</i>	: (கல்வி) learning
கறை	(66)	<i>karai</i>	: menses

கா

கா	(70)	<i>kā</i>	: garden, grove
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காமரு	(Inv.)	<i>kāmaru</i>	: beautiful
காய்வு	(54)	<i>kāyvu</i>	: (காய்தல்) hatred, anger
காராண்மை	(6)	<i>kārāṇmai</i>	: the right of cultivator
காழ்	(3)	<i>kāḷ</i>	: strength of mind
	(46)		: ankus, the elephant goad

கி

கிழமை	(58)	<i>kiḷamai</i>	: right, privilege
கிளைஞர்	(59)	<i>kiḷaiñar</i>	: relatives

கு

குடிமை	(8)	<i>kuṭimai</i>	: birth in a noble clan
குணம்	(85)	<i>kuṇam</i>	: nature
குப்பை	(83)	<i>kuppai</i>	: heap
குழவி	(84)	<i>kuḷavi</i>	: child
குறுளை	(37)	<i>kuṟalai</i>	: shrinking
குறி	(52)	<i>kuṟi</i>	: goal, principle

கூ

கூவல்	(16)	<i>kūval</i>	: well
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கை

கை	(15)	<i>kai</i>	: conduct
கைத்து	(25)	<i>kaittu</i>	: held in hand

கொ

கொட்டி	(57)	<i>koṭṭi</i>	: time-measure (Vide-Tamil Lexicon)
கொடும்பாடு	(62)	<i>koṭumpāṭu</i>	: falsehood, lies
கொள்ளே	(38)	<i>koṇṇē</i>	: without reason, in vain

கோ

கோல்	(33)	<i>kōl</i>	: septre
கோள்	(21)	<i>kōḷ</i>	: principle
கோளாளன்	(12)	<i>kōḷāḷan</i>	: a man of retentive memory or of firm grasp (Vide -Tamil Lexicon)

ச

சலவர்	(51)	<i>calavar</i>	: enemies
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சீ

சீலம்	(13)	<i>cīlam</i>	: good conduct
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செ

செந்தி	(98)	<i>Cenā</i>	: ruddy sacrificial fire
செரு	(21)	<i>Ceru</i>	: battle
செலவு	(29)	<i>Celavu</i>	: conduct, behaviour (Vide-Tamil Lexicon)
செறு	(14)	<i>Ceru</i>	: anger (Vide -Tamil Lexicon)

ஞா

ஞாலம்	(26)	<i>ñālam</i>	: the great, the wise (Vide-Tamil Lexicon)
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த

தட்டை	(15)	<i>taṭṭai</i>	: fool (Vide -Tamil Lexicon)
தண்ணீரும்	(Inv.)	<i>taṇṇarum</i>	: cool and fragrant
தளை	(22)	<i>talai</i>	: Chain, fetter

தா

தாலில்	(2)	<i>tāvil</i>	: strong, valourous, powerful
தாள்	(31)	<i>tāl</i>	: effort
தாளாளன்	(12)	<i>tālālan</i>	: person of enterprises, application

தி

திப்பியம்	(43)	<i>tippiyam</i>	: that which is divine, sacred, heaven (Vide-Tamil Lexicon)
திரிகடுகம்	(1)	<i>tirikaṭukam</i>	: medicinal stuffs, numbering three, viz., dried ginger, pepper and long pepper (Piper longum)
திரை	(35)	<i>tirai</i>	: wave
திறவது	(72)	<i>tiravatu</i>	: that which is certain, permanent (Vide - Tamil Lexicon)

து

துச்சிருந்தான்	(57)	<i>tucciruntān</i>	: the tenant of a portion
துவ்வான்	(89)	<i>tuvvān</i>	: one who does not enjoy
துறை	(5)	<i>turai</i>	: ford (bathing-ghat)

துர்

துர்(தல்)	(51)	<i>tūrtal</i>	: to dwindle, to extinguish
துறு	(80)	<i>tūru</i>	: bush

தொ

தொடர்ச்சி	(1)	<i>toṭarcci</i>	: kinship, relationship
தொழும்பு	(55)	<i>toḷumpu</i>	: servant, serf

தொ

தொய்தாரூர்	(82)	<i>tōyntāruḷ</i>	: among friends
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ந

நச்சி	(30)	<i>nacci</i>	: to desire, to long
நகை	(94)	<i>nacai</i>	: love, affection, fondness
நயவர்	(77)	<i>nayavar</i>	: just people

நா

நானிலி	(62)	<i>nāṇili</i>	: shameless one
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நி

நிரப்பு	(60)	<i>nirappu</i>	: poverty
நிரயம்	(45)	<i>nirayam</i>	: hell

நி

நினைக்கு	(40)	<i>niṇukku</i>	: controlling
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ப

பகடு	(69)	<i>pakaḍu</i>	: bull
பத்திமை	(100)	<i>paṭṭimai</i>	: loyalty

பா

பாசம்	(20)	<i>pācam</i>	: friends and relations (Vide- Tamil Lexicon)
	(73)		: love
பாஸ்பற்றி	(27)	<i>pāḷparri</i>	: lopsided

பி

பினைக்கு	(10)	<i>piṇakku</i>	: dispute
பிரமாணம்	(37)	<i>piramāṇam</i>	: true state

பு

புல்	(74)	<i>pul</i>	: to embrace, to hug
புலைமயக்கம்	(39)	<i>pulaimayakkam</i>	: baseness

பூ

பூங்குருந்தம்	Inv.)	<i>pūṅkuruntam</i>	: flowery wild lime tree
பூப்பு	(17)	<i>pūppu</i>	: menstruation
பூவைப்பூ	Inv.)	<i>pūvaippū</i>	: the flower of iron-wood tree

பெ

பெற்றம்	(4)	<i>perram</i>	: cow or bull
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பே

பேதை	(94)	<i>pētai</i>	: fool
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பை

பைங்கூழ்	(59)	<i>pairikūḷ</i>	: tender crops
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பொ

பொச்சாந்து	(91)	<i>poccāntu</i>	: to forget
பொச்சாப்பு	(30)	<i>poccāppu</i>	: forgetfulness
பொத்து	(75)	<i>potu</i>	: cavity
பொறியறை	(15)	<i>poriyarai</i>	: fool
பொறை	(6)	<i>porai</i>	: patience

ம

மடி	(20)	<i>maṭi</i>	: laziness
மயல்	(35)	<i>mayal</i>	: bewilderment
மறு	(91)	<i>maru</i>	: disease
மன்று	(62)	<i>manru</i>	: assembly
மன்னர்கிளை யான்	(58)	<i>manṇarkilaiyān</i>	: prince

மா

மாண்டார்	(1)	<i>māṇṭār</i>	: the learned, the noble
மாயச்சகடம்	Inv.)	<i>māyaccakaṭam</i>	: the Wheel of Gramary
மானத்தார்	(23)	<i>māṇattār</i>	: men of honour

மு

முட்டு	(85)	<i>muttu</i>	: obstacle
முதல்வர்	(98)	<i>mutalvar</i>	: brahmins (the first among the four varnas) (order)
முந்நீர்	(35)	<i>munniṛ</i>	: sea
முழுமக்கள்	(9)	<i>muḷumakkaḷ</i>	: fools, as barely satisfying the definition of human beings
முளை	(83)	<i>muḷai</i>	: sprout

மு

முன்றுகடன்	(34)	<i>mūṇṇurukaṭaṇ</i>	: three ritual obligations viz., (1) performing sacrifices to the Devas, (2) following the precepts of the sages, and (3) offering oblations and libations to the manes.
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மை

மை	(35)	<i>mai</i>	: darkness
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யா

யாழ்	(53)	<i>yāḷ</i>	: stringed musical instruments of which there are four kinds
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வ

வடு	(13)	<i>vaṭu</i>	: blemish
வழிச்செலவு	(98)	<i>vaḷiccelavu</i>	: following the footsteps of
வற்று	(14)	<i>varru</i>	: that which is possible
வனப்பு	(78)	<i>vaṇappu</i>	: beauty

வா

வாசி	(81)	<i>vāci</i>	: interest
வாய்	(84)	<i>vāy</i>	: inflow channel, feeding source
வானையின்	(7)	<i>vāḷaimiṇ</i>	: scabbard-fish

வி

விழுத்தினை	(92)	<i>viḷuttiṇai</i>	: noble clan
விழுமிய	(9)	<i>viḷumiya</i>	: noble, lofty, virtuous
விளியாதான்	(11)	<i>viḷiyāṭāṇ</i>	: one who does not know to sing (Vide- Tamil Lexicon)

வெ

வெஃகும்	(38)	<i>veḥkum</i>	: coveting
வெகுள்வு	(93)	<i>veḥuḥvu</i>	: anger
வெண்மொழி	(32)	<i>venmoḻi</i>	: futile words
வெருவு	(60)	<i>veruvu</i>	: fear, fright
வெல்சமத்து	(8)	<i>velcamattu</i>	: in a well-fought battle

வே

வேளாளன்	(12)	<i>veḷḷāḻaṇ</i>	: liberal person (Vide -Tamil Lexicon)
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வை

வைகல்	(64)	<i>vaikal</i>	: daily
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திரிகடுகம்
செய்யுள் முதற்குறிப்பகராதி
 (எண்: செய்யுள் வரிசை எண்)

Mutarkurippakarāṭi

அச்சம் அலைகடலிற்	65	<i>accam alaikaṭaliṛ</i>
அருந்ததிக் கற்பினார்	1	<i>aruntatik karpiṇār</i>
அருந்தொழி லாற்றும்	69	<i>aruntoḷi lārrum</i>
அருமறை காவாத	55	<i>arumarai kāvāta</i>
அருளினை நெஞ்சத்	89	<i>aruḷiṇai neñcat</i>
அலந்தார்க்கொன் றீந்த	41	<i>alantārkkon rīnta</i>
அற்புப் பெருந்தனை	86	<i>arpup peruntaḷai</i>
அறிவமுங்கத் தின்னும்	95	<i>aṛivaḷuṅkat tinṇum</i>
ஆசை பிறங்கட்	20	<i>ācai piṛaṅkaṭ</i>
ஆற்றானை யாற்றென்	45	<i>ārrāṇai yārrēṇ</i>
இரந்துகொண் டொன்பொருள்	73	<i>irantukoṇ ṭonporuḷ</i>
இருளாய்க் கழியு	93	<i>iruḷāyk kaḷiyu</i>
இல்லார்க்கொன் றியு	68	<i>illārkkon rīyu</i>
இழுக்க வியல்பிற்	14	<i>iḷukka liyalpir</i>
ஈதற்குச் செய்க	90	<i>īarkuc ceyka</i>
உடுத்தாடை யில்லாதார்	71	<i>uṭuttāḍai yillāṭār</i>
உன்பொழுது நீராடி	27	<i>uṇpoḷutu nīrāḍi</i>
உப்பின் பெருங்குப்பை	83	<i>uppiṇ peruṅkuppai</i>
ஊனுண் டுயிர்கட்	36	<i>ūṇuṇ ũyirkaṭ</i>
எதிர்திற்கும் பெண்ணு	67	<i>eṭirṇirkum peṇṇu</i>
எள்ளப் படுமரபிற்	85	<i>eḷḷap paṭumarapir</i>
ஏவாது மாற்று	49	<i>ēvātu mārru</i>
ஐங்குரவ ரானை	97	<i>aiṅkurava rāṇai</i>
ஐயறிவுந் தம்மை	61	<i>aiyaṛivun tammai</i>
ஒருதலையான் வந்துறாஉ	18	<i>orutalaiyāṇ vanturūu</i>
ஒல்வ தறியும் விருத்தினு	26	<i>olva tariyum viruntinaṇu</i>
கணக்காய ரில்லாத	10	<i>kaṇakkāya rillāta</i>
கண்ணகன் ஞால		<i>kaṇṇakaṇ ṇāla</i>

கண்ணுக் கணிகலங்	52	kaṇṇuk kaṇikalan
கயவரைக் கையிகந்து	77	kayavaraik kaiyikantu
கல்லாரக் கின்னா	3	kallārṅ kinṇā
கழகத்தால் வந்த	42	kaḷakattāl vanta
கற்றாரைக் கைவிட்டு	99	karrāraik kaivittu
காண்டகு மென்றோட்	24	kāṇṭaku menrōṭ
காவோ டறக்குளந்	70	kāvō ṭarakuḷan
காறாய்மை யில்லாக்	46	kārūymai yillāk
கிளைஞர்க் குதவாதான்	59	kiḷaiñark kutavātāṇ
குருடன் மனையா	53	kurutaṇ maṇaiyā
குறளையு ண்டபளவு	37	kuṟaḷaiyu ṇaṭpaḷavu
கொட்டி யளந்தமையாப்	57	koṭṭi yaḷantamaiyāp
கொண்டான் குறிப்பறிவாள்	96	koṇṭāṇ kuṟippaṟivāḷ
கொல்யானைக் கோடுங்	19	kolyāṇaik kōṭuṅ
கொல்வது தானஞ்சான்	87	kolvatu tāṇaṇcāṇ
கொலைநின்று தின்றொழுகு	74	kolainiṇṇu tinṇōḷuku
கொழுநனை யில்லாள்	66	koḷunanai yillāḷ
கொள்பொருள் வெஃகிக்	50	koḷporuḷ vekkik
கோலஞ்சி வாழுங்	33	kōlañci vāluṅ
சான்றாருட் சான்றா	82	cāṇṇāruṭ cāṇṇā
சில்சொற் பெருந்தோண்	47	cilcor peruntōṇ
சீல மறிவா	13	cīla marivā
செந்தீ முதல்வ	98	centī mutalva
செருக்கினால் வாழுஞ்	25	cerukkiṇāl vāḷuṅ
தன்னை வியந்து	38	taṇṇai viyantu
தன்குணங் குன்றாத்	2	tankuṇaṅ kuṇṇāt
தன்பயன் றுக்காரைச்	54	tanpayan ṛukkārai
தன்னச்சிச் சென்றாரை	30	tannaccic cenṇārai
தாளாள னென்பான்	12	tāḷāḷa nenpāṇ
தானங் கொடுக்குந்	23	tāṇaṅ koṭukkun
தூய்மை யுடைமை	78	tūymai yuṭaimai
தூர்ந்தொழுகிக் கண்ணுந்	51	tūrntoḷukik kaṇṇun
தொல்லவையுட் டோன்றுங்	8	tollavaiyuṭ ṭōṇṇuṅ
தோள்வழங்கி வாழுந்	81	tōḷvaḷaṅki vāluṅ
நண்பிலார் மாட்டு	94	naṇpilār māṭṭu
நல்விருந் தோம்பலின்	64	nalvirun tōmpaliṇ

நன்றிப் பயன்றாக்கா	62	<i>naṇṇrip payaṇṇrūkkā</i>
நிறைநெஞ் சடையானை	72	<i>niraineñ cuṭaiyāṇai</i>
நுண்மொழி நோக்கிப்	32	<i>nuṇṇmoḻi nōkkip</i>
நோவஞ்சா தாரோடு	63	<i>nōvañcā tāroḍu</i>
பகைமுன்னர் வாழ்க்கை	4	<i>pakaimuṇṇar vāḷkkai</i>
பத்திமை சான்ற	100	<i>pattimai cāṇṇa</i>
பல்லவையு ணல்லவை	31	<i>pallavaiyu ṇallavai</i>
பழமையை நோக்கி	58	<i>paḷamaiyai nōkki</i>
பழியஞ்சான் வாழும்	79	<i>paḷiyañcāṇ vāḷum</i>
பற்றென்னும் பாசத்	22	<i>paṇṇennum pācat</i>
பிணிதன்னைத் தின்னுங்காற்	88	<i>piṇitaṇṇait tiṇṇuṇkāṇ</i>
பிறர்தன்னைப் பேணுங்கா	6	<i>piṇartaṇṇaip pēṇuṇkā</i>
புலமையக்கம் வேண்டிப்	39	<i>pulaimayakkam vēṇṭip</i>
பென்விழைந்து பின்செலினுந்	29	<i>peṇvīlaintu piṇcelinun</i>
பெருமை யுடையா	9	<i>perumai yuṭaiyā</i>
பெறுதிக்கட் பொச்சாந்	91	<i>perutikkaṭ poccāṇ</i>
பொய்வழங்கி வாழும்	15	<i>poyvaḷaṅki vāḷum</i>
பேளப்பிறப் பிற்பெரும்	60	<i>pēeyppirap piṇperum</i>
மண்ணின்மேல் வான்புகழ்	16	<i>maṇṇiṇmēl vāṇṇpukaḷ</i>
மாரிநான் வந்த	76	<i>māriṇāḷ vanta</i>
முந்தை யெழுத்தின்	56	<i>muntai yeluttin</i>
முந்தீர்த் திரையி	35	<i>munṇīṇṭ tiraiyi</i>
முறைசெய்யான் பெற்ற	80	<i>muṇṇaiṇceyyāṇ perṇa</i>
மூப்பின்க ணன்மைக்	17	<i>mūppinṇka ṇaṇmaik</i>
மூன்று கடன்கழித்த	34	<i>mūṇṇu kaṭaṇkaḷitta</i>
வருவாயுட் கால்வழங்கி	21	<i>varuvāyuṭ kāḷvaḷaṅki</i>
வழங்காத் துறையிழிந்து	5	<i>vaḷaṅkāṭ tuṇaiyiḷintu</i>
வள்ளன்மை பூண்டாட்கட்	75	<i>vallaṇṇmai pūṇṭāṇkaṭ</i>
வாய்நன் களையாக்	84	<i>vāyṇaṇ kamaiyāḷ</i>
வாயி னடங்குத றுப்புரவா	43	<i>vāyi ṇaṭaṇkuta ruṇpuravā</i>
வானைம னுள்ள	7	<i>vāḷaimi ṇuḷḷa</i>
விருந்தின்றி யுண்ட	44	<i>viruntinṇi yuṇṭa</i>
விழுத்தினைத் தோன்றா	92	<i>viḷuttinait tōṇṇā</i>
விளியாதான் கூத்தாட்டுக்	11	<i>viḷiyāṭāṇ kūṭṭāṭṭuk</i>
வெகுளி நுணுக்கும்	40	<i>vekuḷi nuṇṇukkum</i>
வெவ்வது வேண்டி	28	<i>vevvaṇ vēṇṭi</i>
வைத்தனை யின்சொல்லாக்	48	<i>vaittaṇai yinṇollāḷ</i>



